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BHAMBIS COLLEGE

ANDHERI
BOMBAY



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“धम्मपदं

THE DHAMMAPADA

TEXT IN DEVANAGARI

with

ENGLISH TRANSLATION

BY

Professor N K BHAGWAT, M.A.

THE BUDDHA SOCIETY

BOMBAY

PREFACE

It was a cherished desire of the late Dr A. L. Nair, Founder and President of the Buddha Society, Bombay, to popularize the teachings of Buddhism, so that men and women by the million might become familiar with them. To give shape to that desire, he planned the publication of a handy edition of the *Dhammapada* to be sold at a price which would suit the pockets of all. Realizing that any translation, however accurate philologically, was bound to lose the beauty of the original, he also decided to include the Pali text in Devanāgarī characters with a double object—that those who wished to rememorize the verses as the Master spoke them might do so; and that those, however few, who so desired, might use

them for study and meditation and thus feel the grace of the original flowing into the translation. Hardly had the work begun when Dr Nair's death took place, but his colleagues spurred themselves to the task, deriving incentive from their wish to fulfil his object, and now are happy that it is completed, and that this book is published on the 19th of March 1935, the first anniversary of the passing of their Friend.

The *Dhammapada* has often been compared to the *Bhagavad Gītā* they are different in many respects, but both fulfil a common function. Both purify the mind, mould it to a gentle, compassionate and understanding outlook, and enlighten the heart. For self-examination every night, for meditation every morning, both of these gems are priceless talismans.

The aspirant to the higher life has often been known to derive quicker benefit from the verses of the *Dhammapada* than from the discourses of the *Gilā*. But to compare them is as fruitless as to decide which is more beautiful the Lotus or the Lily.

This however is certain the *Dhammapada* deserves to be as popular and as widely known as the *Gilā*. Especially to-day India needs the influence and the inspiration of the Buddha and there is hardly another Buddhist text so well adapted to meet that need.

And so the Buddha Society of Bombay sends out the volume. May it help thousands and make them cry —

I TAKE REFUGE IN THE BUDDHA

बुद्धं धर्मेण गच्छामि।

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धम्मपदं.

DHAMMAPADA.

नमो तस्स भगवतो अरहतो सम्मा सञ्चुद्धस्स.

Salutation to the Blessed One, the Holy One, and the Fully Enlightened One !

१. यमकवग्गो.

I

THE CANTO OF TWIN VERSES

सावत्थिय (जेतवने)

चक्रुषुपालधेरमारब्ध

१. मनोपुञ्जमा धम्मा मनोसेट्ठा मनोमया ।

मनसा चे पदुट्ठेन भासति वा करोति वा ।

ततो न दुस्समन्वेति चक्रं घ बहतो पद ॥ १ ॥

1 All our tendencies of character* are the offspring of consciousness dominated

*These are immaterial phenomena—Realm of sensations, perceptions and predispositions

by consciousness and made up of consciousness. If a man speaks or acts with a sullied consciousness then suffering follows him even as the wheel of the wagon follows the hoof of the bullock (1)

सावत्थिय (जेतवने)

मट्टकुण्डलिमारब्भ

२ मनोपुञ्जमा धम्मा मनोसेट्ठा मनोमया ।

मनसा चे पसनेन भासति वा करोति वा ।

ततो न सुखमन्वेति छाया व अनपायिनी ॥ २ ॥

2 All our tendencies of character* are the offspring of consciousness, dominated by consciousness, and made up of consciousness. If a man speaks or acts with an unsullied consciousness, then happiness follows him ever, just as his shadow (2)

*These are immaterial phenomena—Realm of sensations, perceptions and predispositions

सावत्थियं (जेतवने)

धुद्धतिस्सथेरमारब्भ

३. ' अङ्कोच्छि म अबधि म अजिनि म अहानि मे ' ।

ये च त उपनय्हन्ति वेर तेस न सम्मति ॥ ३ ॥

3 " He abused me, beat me, vanquished me, robbed me, "—those in whom such thoughts find refuge will never still their wrath (3)

४. ' अङ्कोच्छि म अबधि म अजिनि म अहानि मे ' ।

ये च त नुपनय्हन्ति वेर तेसूपसम्मति ॥ ४ ॥

4 " He abused me, beat me, vanquished me, robbed me, "—those who deny refuge to such thoughts will still their wrath. (4)

सावत्थिय (जेतवने)

वाब्बियन्निजनिमारब्भ

५. न हि वेरेण वेरानि सम्मन्तीध दुदायन ।

अवेरेण च सम्मन्ति एस पम्मो सनन्ततो ॥ ५ ॥

5 Never in this world can hatred be

stilled by hatred it will be stilled only by
non hatred—this is the Law Eternal (5)

सावत्थिय (जेतवने) धोसम्बिके भिव्खु आरब्भ
६ परे च न विजानन्ति मयमेत्थ यमामसे ।

ये च तत्थ विजानन्ति ततो सम्मन्ति भेधगा ॥ ६ ॥

6 (Some) quarrellers do not realise
that in this world we must all at some
time cease to live but there are others
who do so realise and they will settle their
quarrels (6)

सेतव्यनगरे

(सीसपावने)

सुद्धकाळ-मज्झिमकाळ-

महाकाळ सेट्टी आरब्भ

७ सुभानुपस्सि विहरन्त इन्द्रियेषु असवुत्त ।
भोजनम्हि चामत्तञ्जु कुसीत हीनरिवीय ।
त वे पसहति मारो वातो रुक्खं व दुब्बल ॥ ७ ॥

7 As a stormy blast will lay low an
unfirm tree so will the Evil One (Mara)

overpower him who lives for the pursuit of pleasure who guards not his senses, who is not moderate in eating, who is indolent, and whose energy is dissipated (7)

८ असुभानुपरिंस विहरन्त इन्द्रियेषु सुसुनुत ।
भोजनमिद्दि च मतञ्जु सद्द आरद्धवीरिय ।
त वे नप्पसइति मारो वातो सेल व पच्चत ॥ ८ ॥

8 As a stormy blast cannot prevail against a rocky mountain, so the Evil One (Mara) cannot prevail against the man who lives not for the pursuit of pleasure, who guards well his senses who is moderate in eating who is possessed of unflinching faith, and who conserves his energy (8)

सावत्थिय (जेतवने) देवदत्तमारम्भ

९ अणिइमावो कासाव यो वत्थ परिदहेस्समि ।
अपेतो दममच्चेन न सो कासावमरहन्ति ॥ ९ ॥

stilled by hatred, it will be stilled only by
non hatred—this is the Law Eternal (5)

सावत्थिय (जेतवने) कोसम्बिके भिक्खू आरब्भ
६ परे च न विजानन्ति मयमेत्थ यमामत्ते ।

ये च तत्थ विजानन्ति ततो सम्मन्ति मेधगा ॥ ६ ॥

6 (Some) quarrellers do not realise
that in this world we must all at some
time cease to live, but there are others
who do so realise, and they will settle their
quarrels (6)

सेतव्यनगरे सुद्धकाळ-मज्झिमकाळ-
(सीमपावने) महाकाळ सेट्ठी आरब्भ

७ सुमानुपस्सि विहरन्त इन्द्रियेषु असवुत ।
भोजनमिह चामतञ्जु कुसीत हीनरिवीर्यं ।
त वे पसहति मारो वातो स्वर्खं व दुब्बल ॥ ७ ॥

7 As a stormy blast will lay low an
unfirm tree, so will the Evil One (Mara)

overpower him who lives for the pursuit of pleasure, who guards not his senses, who is not moderate in eating, who is indolent, and whose energy is dissipated (7)

८ असुमानुपरिस्स विहरन्त इन्द्रियेषु सुसवुत्त ।
भोजनमिद्दं च मत्तञ्जु सद्द आरद्धवीरिय ।
त वै नत्थसहति मासो वात्तो सेलु व पब्बत्त ॥ ८ ॥

8 As a stormy blast cannot prevail against a rocky mountain, so the Evil One (Māra) cannot prevail against the man who lives not for the pursuit of pleasure, who guards well his senses, who is moderate in eating, who is possessed of unflinching faith, and who conserves his energy (8)

सावत्थिय (जेतवने) देवदत्तमारम्भ

९ अनिक्कसावो कासाव यो वत्थ परिदहेस्सति ।
अपेतो दमसत्थेन न सो कासावमरहति ॥ ९ ॥

9 He who puts on the yellow robe while still unfree from impurity in thought disregarding temperance and truth has not merited the yellow robe (9)

१० यो च वन्तक्खावस्स सीलेशु सुसमाहितो ।
उपेतो दमसत्थेन स वे कासावमरहति ॥ १० ॥

10 But he who has purged himself of all impurity who is firmly fixed in moral precepts regardful of temperance and truth has indeed merited the yellow robe (10)

राशगहे (वेणुवने) सञ्जयमारम्भ

११ असारे सारमनिनो सारे चासारदस्सिनो ।
ते सार नाधिगच्छन्ति मिच्छासङ्ख्यगोचरा ॥ ११ ॥

11 Those who take the non essential to be essential and look upon the essential as non-essential, never attain to the essen

trial (Nibbana), for they hold a wrong view (11)

१२ सारञ्च सारतो वत्वा अमारञ्च अमारतो ।
ते सारमाधिगच्छन्ति सम्मानङ्कप्पगोचरा ॥ १२ ॥

12 Those who know the essential as essential and the non-essential as non essential, will attain to the essential (Nibbana) for they hold a right view (12)

सावत्थिय (जेतवने) नन्दथेरमारञ्च

१३ यथा अगारं दुच्छन्नं वुट्ठीं समतिज्झति ।
एव अभाविं चित्तं रागो समतिविज्झति ॥ १३ ॥

13 Just as the monsoon rains penetrate a house that is ill thatched, so lust will enter the uncollected mind (13)

१४ यथा अगारं मुच्छन्नं वुट्ठं न समतिविज्झति ।
एव मुभाविं चित्तं रागो न समतिविज्झति ॥ १४ ॥

14 Just as the monsoon rains fail to penetrate a house that is well thatched, so lust will not enter the mind which is collected (14)

राजगहे (वेळुवने)

चुन्दसूकारिकमारब्ध

१५. इथ सोचति पेच्च सोचति
पापकारी उभयत्थ सोचति ।
सो सोचति सो विद्ध्यति
दिस्वा कम्मविल्लिट्ठमत्तनो ॥ १५ ॥

15 Both in this world and the next the evil doer laments, he grieves and suffers in the visualisation of his sinful deeds. (15)

सावत्थिय (जेतवने)

धम्मिकमारब्ध

१६. इथ मोदति पेच्च मोदति
वत्तपुञ्जो उभयत्थ मोदति ।
सो मोदति सो पमोदति
दिस्वा कम्मविमुद्धिमत्तनो ॥ १६ ॥

16 Both in this world and the next the doer of good deeds rejoices he rejoices ever more and more in the visualisation of his meritorious deeds. (16)

सावत्थिय (जेतवने) देवदत्तमारम्भ

१७ इध तप्पति पेच्च तप्पति

पापकारी उभयथ तप्पति ।

‘ पाप मे कत्त नि तप्पति

भिय्यो तप्पति दुग्गतिं गतो ॥ १७ ॥

17 Both now and in the after life the evil doer suffers. I have done wrong he says grieving Greater still become his torments as he pursues the path of evil. (17)

सावत्थिय (जेतवने) सुमनादेविमारम्भ

१८ इध नन्दति पेच्च नन्दति

कतपुञ्जो उभयथ नन्दति ।

२ अप्पमादवग्गो

II

THE CANTO OF WAKEFULNESS

कोसम्बिय

सामावत्तिमागन्धिय-

(घोसितारामे)

पमुखान इत्थियो आरब्ध

२१ अप्पमादो अमत पद पमादो मच्चुनो पद ।

अप्पमत्ता न मीयन्ति ये पमत्ता यथा मता ॥ १ ॥

21 Wakefulness is the way to immortality (amata) heedlessness is the way to death those who are wakeful die not the heedless are already dead (1)

२२ एत विसेसतो जत्वा अप्पमादमिद्द पण्डिता ।

अप्पमादे पमोदन्ति अरियानं गोचरे रता ॥ २ ॥

22 The wise those who have realised this outstanding feature of wakefulness rejoice therein and are drawn to such

spheres of activity (gocara) as engage the Noble Ones (Aryā). (2)

२३. ते ज्ञायिनो साततिका निच्च दब्धपरकमा ।

फुमन्ति धीरा निज्वानं योगक्खेमं धनुत्तरं ॥ ३ ॥

23. Such wise ones (dhīrā), ever meditative, ever putting forth strong effort, attain to Nibbāna, the incomparable (state of) security. (3)

राजगहे (वेद्धुग्गे)

कुम्भघोसकमारज्ज

२४ उट्ठानवतो सतिमतो

सुच्चिकम्मस्स निसम्महारिनो ।

सुथतस्स च धम्मर्जाविनो

अप्पमत्तस्स यत्तोमिवड्ढति ॥ ४ ॥

24. Continually increasing is the glory of him who is wakeful, who has aroused himself and is vigilant, who performs blameless deeds, and acts with becoming

consideration, who restrains himself and leads a righteous life (4)

राजगहे (चेच्छुवने) चूळपन्थकथेरमारम्म

२५ उट्टानेनप्पमादेन सयमेन दमेन च ।

दाप कयिराथ मेधावी य ओघो नाभिकीरति ॥५॥

25 Let such an one, rousing himself to wakefulness by the restraint and subjugation of himself, make for himself an island which no flood can engulf (5)

सावत्थिय (जेतवने) वालनक्खत्तधुट्टमारम्म

२६ पमादमनुयुज्जन्ति वाला दुम्मेधिनो जना ।

अप्पमादच्च मेधावी घन सेट्ट व

(v l. घन सेट्टीव) रक्खति ॥ ६ ॥

26 Ignorant and witless persons pursue a heedless course, the wise one scrupulously guards his wakefulness as his greatest treasure. (v l, as a merchant guards his wealth) (6)

२७. मा पमादमनुसुब्जेय मा कामरतिसन्धव ।
अप्यमतो हि क्षायन्तो पप्पोनि विपुल सुग्ग ॥ ७ ॥

27. Pass not thy time in heedlessness,
neither foster a desire for the pleasures of
sense The wakeful man, meditating,
acquires an amplitude of bliss. (7)

सावत्थिर्यं (जेतवने) महाकस्मपथेरमारम्भ

२८. पमाद अप्यमादेन यदा नुदति पण्डितो ।
पज्जापामादमासुद्ध असोको मोकिनिं पज्ज ।
पज्वतट्ठे व भूमट्ठे धीरो बाले अवेत्थति ॥ ८ ॥

28. As a wise man who stands on a
rocky eminence surveys those who are
below and suffering, so does the wise man,
who by his wakefulness has put to flight
his folly, look down upon suffering man-
kind from the heights of wisdom he has
mastered. (8)

सावत्थिय (जेतवने) दुवे भिक्खुसहायकमारब्भ

२९ अप्पमत्तो पमत्तेसु सुत्तेसु बहुजागरो

अबलस्स व सीघस्सो हित्वा याति सुमेघसो ॥९॥

29 Wakeful midst the heedless, keenly vigilant midst the sleeping ones, the wise man forges ahead even as a charger out distances a horse of lesser strength (9)

वेसालिय (कूटागारसालाय) महालिमारब्भ

३० अप्पमादेन मघवा देवान सेट्ठत्त गतो ।

अप्पमाद पसंसन्ति पमादो गरहितो सदा ॥१०॥

30 By wakefulness did Maghava (Indra), attain to the sovereignty of the gods wakefulness is ever praised, folly is ever blamed (10)

सावत्थिय (जेतवने) अब्भतरभिक्खुमारब्भ

३१ अप्पमादरत्तो भिक्खु पमादे भयदस्सि वा ।

सयोजन अणु धूल उह् अग्गीव गच्छति ॥११॥

31 A Bhikkhu who takes pleasure in wakefulness, and looks with fear on heedlessness advances like fire, consuming his fetters, large or small (11)

सावत्थिय (जेतवने) (निगमवासी) तिस्सत्थेरमारब्भ

३२ अप्यमादरत्तो भिक्खु पमादे भयदस्सि वा ।

अभज्जो परिहानाय निब्बानस्सेव सन्तिके ॥१२॥

32 A Bhikkhu who takes pleasure in wakefulness and looks with fear on heedlessness, cannot fall backwards he nears the Nibbana (12)

[अप्यमादवगो समत्तो]

[*End of the Canto of Wakefulness*]

ions to free itself from the dominion of
Mara (the Evil One) (2)

सावत्थिय (जेतवने)

अञ्जतरमिक्खुमारब्भ

३ चित्तवग्गो.

III

THE CANTO OF MIND

चालिकायपच्यते

मेघियथेरमारब्ध

३३ फन्दन चपल चित्तं दुरक्खं दुन्निवारय ।

उज्जु करोति मेघावी उमुक्कारोव तेज्ज ॥ १ ॥

33 As a fletcher makes straight his arrow, so does the wise man make straight the mind which trembling and unsteady, is difficult to guard and restrain (1)

३४ वारिणो व थले खित्तो ओकमोक्क उच्चतो ।

परिफन्दतिद चित्तं मारधेय्यं पहातवे ॥ २ ॥

34 As a fish struggles when snatched from out its watery home and cast on the land so struggles the mind in all direc

tions to free itself from the dominion of Māra (the Evil One). (2)

सावत्थिय (जेतवने) अञ्जतरमिस्सुमारब्भ

३५. दुग्गिग्गहस्स ल्हुनो यत्थकामनिपातिनो ।

चित्तस्म दमथो साधु चित्त दन्त सुखावह ॥ ३ ॥

35. It is good to restrain a mind which is difficult to subjugate, which is flighty and seizes upon whatsoever it desires; a mind thus subjugated is conducive to happiness. (3)

सावत्थिय (जेतवने) अञ्जतरउक्कण्ठितमिस्सुमारब्भ

३६. सुदुइसं मुनिपुण यन्थकामनिपातिन ।

चित्त रन्थेय्य मेधावी चित्तं गुत्त सुखावह ॥ ४ ॥

36 Let the wise man, then, watch over his mind, which is very difficult to understand, full of subtlety, and seizing on whatsoever it desires; thus to watch over the mind is conducive to happiness. (4)

३ चित्तवग्गो.

III

THE CANTO OF MIND.

चालिकायपच्यते

मेघियथेरमारुज्ज

३३ फन्दन चपल चित्तं दुरक्खं दुनिवारय ।

उज्जु करोति मेवावी उलुकारोव तेजन ॥ १ ॥

33. As a fletcher makes straight his arrow, so does the wise man make straight the mind which trembling and unsteady, is difficult to guard and restrain (1)

३४ वारिजो व थले खित्ते ओकमोक्त उच्चतो ।

परिफन्दतिद चित्तं मारुधेय्यं पहातवे ॥ २ ॥

34 As a fish struggles when snatched from out its watery home and cast on the land, so struggles the mind in all direc

ions to free itself from the dominion of Mara (the Evil One) (2)

सावत्थिय (जेतवने) अञ्जतरमिस्सुमारम्भ

३५. दुन्निग्गहस्स लहुनो ययकामनिपातिनो ।

चित्तस्स दमयो साधु चित्त दन्त सुखावह ॥ ३ ॥

35 It is good to restrain a mind which is difficult to subjugate, which is flighty and seizes upon whatsoever it desires, a mind thus subjugated is conducive to happiness. (3)

सावत्थिय (जेतवने) अञ्जतरउक्कण्ठितमिस्सुमारम्भ

३६ सुदुद्धस मुनिपुण ययकामनिपातिन ।

चित्त रस्खेय्य मेधावां चित्त गुत्त सुखावह ॥ ४ ॥

36 Let the wise man, then, watch over his mind, which is very difficult to understand, full of subtlety, and seizing on whatsoever it desires, thus to watch over the mind is conducive to happiness. (4)

सावथिय (जेतवने) सङ्घरविखतमिक्खुमारब्भ
३७ दूरज्जम एकवरं असरीरं गुहासय ।

ये चित्तं सयमेस्सन्ति मोक्खन्ति मारवधना ॥५॥

37 The mind going far moving alone
incorporeal hides in the cave (of the
heart) Those who restrain it will be
liberated from Mara. (5)

सावत्थिय (जेतवने) चित्तहट्ठयेरमारब्भ
३८ अनवट्ठितचित्तस्स सद्धम्म अविजानतो ।

परिब्भव (v 1 प्लव) पसादस्स

पञ्जा न परिपूरत्ति ॥ ६ ॥

38 A man of unsteady mind who
knows not the true doctrine whose ser-
enity is ruffled will not be perfect in
knowledge (6)

३९ अनवसुतचित्तस्स अनन्वाहृतचेतसो ।

पुञ्जपपपहीनस्स नत्थि नागरतो भय ॥ ७ ॥

39. He who possesses a mind untouched by evil, a mind serene, that has risen above merit and demerit, will have nought to fear as he is vigilant. (7)

सावत्थिय (जेतवने) आरद्धविपस्तके भिक्खू आरब्भ
४०. हुम्मूपम कायमिम विदित्वा ।

नगरूपम चित्तमिदं ठपेत्वा ।

योधेयं मारं पञ्जायुधेन ।

जितञ्च रक्खे अनिबेसिनो सिया ॥ ८ ॥

40 Let such an one deem his body as fragile as an earthen jar, but his mind strong as a fortress, then let him fight Māra (the Evil One) with the sword of knowledge, and guard his conquest without hankering (8)

सावत्थिय (जेतवने) पूतिगत-तिस्सधेरमारब्भ

४१. अचिरं वत य कायो पठविं अधिसेस्सति ।

सुद्धो अपेतविज्जाणो निरत्थं व कळ्ळिरं ॥ ९ ॥

सेखो धम्मपदं सुदेसित ।

कुसलो पुष्कमिव पचेस्सति ॥ २ ॥

45 The disciple (under training) shall be the conqueror (v l explorer) of this earth, of Yama's kingdom and the world of gods. Such a disciple shall discover the clearly defined path of doctrine (righteousness), as the expert gardener finds out the choicest bloom (2)

सावस्थिय (जेतवने) मरीचिकम्मट्टानिरु भिक्षुमारब्ध

decked arrows of Mara and pass beyond
the reach of the King of Death (3)

सावत्थिय

विहूडभमारब्भ

४७ पुष्फानि हेव पच्चिनन्त व्यासत्तमानसं नरं ।

सुत्त गान महोघो व मच्चु आदाय गच्छति ॥४॥

47 Death bears off the man whose
mind is intent on plucking the blossoms
of sense as a great flood sweeps away a
sleeping barnlet. (4)

सावत्थिय

पतिपूजित कुमारिकमारब्भ

४८ पुष्फानि हेव पच्चिनन्त व्यासत्तमानसं नरं ।

अतित्त येव कामेसु अन्तको कुरुते वस ॥५॥

48 The Destroyer (antaka) subjugates
to himself the man intent on plucking the
blossoms of sense even before he has
drunk to the full his pleasure (5)

सावत्थिय

आनन्दत्येरपञ्चमारब्ध

५४. न पुष्पागन्धो पटिवातमेति ।

न चन्दन तगरमल्लिका वा ।

सतच्च गन्धो पटिवातमेति ।

सब्बा दिसा सप्पुरिषो पवाति

(व । पवायति) ॥ ११ ॥

54 The perfume of flowers cannot travel against the wind, be it the scent of sandal, tagara or jasmine, but the sweet odour of a good man travels even against the wind, the righteous pervade every place with their fragrance (11)

५५ चन्दन तगरं वा पि उप्पल अय वस्सिकी ।

एतेस गन्धजातान सील्लगन्धो अनुत्तरो ॥ १२ ॥

55 All the perfumes even those of sandal tagara, the hly or vassiki, are not to be compared with the fragrance of the excellent life 12

राजगहे (वेळुवने)

पिण्डपातदानमारम्भ

५६ अप्पमत्तो अय गधो याय तगरचन्दनी

(५] °चन्दन)

यो च सीलवत् गधो वाति देवेसु उत्तमो ॥१३॥

56 Of little account is the scent of tagara or sandal—whereas the fragrance of those who lead the excellent life ascends to the gods as the highest (13)

राजगहे (वेळुवने)

गोधिकथेरमारम्भ

५७ तेसं सम्पन्नसीलान अप्पमादविहारिन ।

सम्मदञ्जा विमुत्तान मारो मगं न विन्दति ॥१४॥

57 Mara (the Evil One) cannot find out the way of those who lead a spotless life who dwell in wakefulness and who are fully emancipated through perfect knowledge (14)

सावत्थिय (जैनधर्मे) गरहदिननिगण्टसावक्कमारब्ध

५८ यथा सहारटानस्मि (v. 1 ध्यानस्मि)

उज्झितस्मि महापथे ।

पटुम तव्य जायेथ मुचिगन्ध मनोरम ॥ १५ ॥

५९ एव सहारमूलेषु धन्वीभूते पयुज्जने

अनिगेचति पज्जाय सम्माम्बुदसावको ॥ १६ ॥

58, 59 As from a heap of rubbish thrown on the roadside a lily blooms fragrant and pleasing so does a disciple of the Enlightened One by reason of his resplendent insight, shine amid the ignorant masses who are but the products of elements of being (15 & 16)

[पुष्पवग्गो समत्तो]

[*End of the Canto of Flowers.*]

५. बालवग्गो

V

THE CANTO OF THE FOOL

सावत्थिय (जेतवने) पसेनदि कोसल अज्जतरपुरिसञ्चारम्म

६० दीघा जागरतो रत्ति दीघ सन्तस्स योजन ।

दीघो बालान ससरो सुद्धम्म अविनात ॥ १ ॥

60 Long is the night to him who is without sleep, long is a league to him who is wearied long is the round of birth and death (samsara) to those foolish ones who know not the true law (1)

सावत्थिय (जेतवने) महाक्खसपत्तम सद्धिविहारक्कमारम्म

६१ चर चे नाधिगच्छेय्य सेय्य सदिसमत्तनो ।

एकचरिय दळ्ह कयिरा नत्थि बाले सहायता ॥ २ ॥

61 If a man sets forth in search of one superior to himself and finding no such

सावत्थिय (जेतवने) उदायित्थेरमारम्म

६४. यावजीवमि चे बालो पाण्डत पविहपासति ।

न सो धम्म विजानाति दञ्ची सूपरस यथा ॥५॥

64 Even if a fool should serve a wise man throughout his life, he will not realise the doctrine (law), just as a ladle savours not the taste of the soup it serves. . (5)

सावत्थिय (जेतवने) पायेय्यके भिम्बु आरम्म

६५. मुहुत्तमपि चे विञ्जू पण्डित पविहपासति ।

स्त्रिप्य धम्म विजानाति जिह्वा सूपरस यथा ॥६॥

65 A keen witted man who waits on a wise man even for a brief space will quickly perceive the doctrine (law), just as the tongue detects the taste of soup (6)

राजगहे (बेल्लवने) मुण्यमुद्धकुट्टिमारम्म

६६. चरन्ति बाला दुम्मोधा अमितेनेव अत्तना ।

करोन्ता पापक कम्म य होति वट्टुप्फळ ॥७॥

one, nay not even his own equal, let him firmly lead a solitary life ; let there be no companionship with a fool. (2)

सावत्थियं आनन्दसेट्ठिमारब्ध

६२. ' पुत्तो मत्थि धनमत्थि ' इति बालो विहज्जति ।
अत्ता हि अत्तनो नत्थि कुतो पुत्तो कुतो धनं ॥३॥

62 A fool brings grief on himself with the thought. " This son is mine, this wealth is mine." How can he, if he does not even belong to himself, be the possessor of a son or wealth ? (3)

सावत्थिय (जेतवने) द्वे चोरे आरब्ध

६३. यो बालो मज्जति बाल्यं पण्डितो चापि तेन सो ।
बालो च पण्डितमानी, स वे बालो ति बुद्धति ॥४॥

63. A fool who knows that he is ignorant is to that extent a wise man ; but a fool who thinks of himself as wise is indeed a fool. (4)

मात्रद्वय (जेतवने) उदाविधेरमाग्घ

६४. दावजीवमि चे बालो पण्डित पयिदयामति ।

न गो धम्म विजानाति दब्बी सुपरस यथा ॥५॥

64 Even if a fool should serve a wise man throughout his life, he will not realise the doctrine (law), just as a ladle savours not the taste of the soup it serves. . (5)

मात्रद्वय (जल्दवने) पापेय्यके निम्भू आरच्च

६५. मुहुत्तमपि चे विड्वू पण्डित पयिदयामति ।

मिम्भ धम्म विजानाति जिज्ञा सुपरस यथा ॥६॥

65 A keen witted man who waits on a wise man even for a brief space will quickly perceive the doctrine (law), just as the tongue detects the taste of soup (6)

राजगहे (बेंदुवने) सुपरबुद्धदृष्टिमाग्घ

६६. चरन्ति घाग दुम्भेधा धम्मिणेन धत्तना ।

कगंता पापक कम्मं य होति कट्टकयत्त ॥७॥

66 Men ignorant and of evil inclination are the enemies of themselves in life for they commit sinful deeds which bear evil fruit (7)

सावत्थिय (जेतवन) एक कस्सकमारब्भ

६७ न त कम्म वत साधु य कत्वा अनुत्तप्पति ।

यस्स अस्सुमुत्तो रोद विपाक पटिसेवति ॥ ८ ॥

67 Ill done is that deed for which repentance is due and the consequence of which a man receives in grief and tears (8)

राजगहे (बेल्लुवने) सुमन मालाकारमारब्भ

६८ तथ कम्म वत साधु य कत्वा नानुत्तप्पति ।

यस्स पत्तीतो सुमनो विपाक पटिसेवात् ॥ ९ ॥

68 Well done is that deed which demands not repentance, and the consequence of which a man receives with a glad and cheerful mind (9)

मायथिय (जतवने)

उपलवग्गाथे (माग्घ)

६९ मयू व मज्जति वागे याव पाव न पच्चति ।

यदा व पच्चती पाव अय वागे दुस्स निगच्छति १०

69 A fool thinks an unworthy deed to be sweet as honey just so long as it bears no fruit but when it ripens (into his *Kamma*) he suffers. (10)

गग्गहे (वेदुवन)

तनुस्स गग्गवस्स रस्स

७० माग मय उन्नगेन वागे मुज्जेथ भवन् ।

न सो गग्गतघम्मान कग्ग अग्गति मेग्गि ॥११॥

70 Though a fool may eat his food month after month with the tip of the lusa grass, yet will he be not worth one sixteenth part (दशत) of those who have truly appraised the doctrine. (11)

गग्गहे (वेदुवन)

अग्गवेत्तमग्गन्

७१ न ए पाव क्व क्वन् सुत्तु मारे व मुच्चति ।

उहन्ना वत्तन्वति भम्म उग्गव पवसा ॥ १२ ॥

71 An unworthy deed like milk freshly drawn from the cow does not all at once turn sour but smouldering within as a fire covered with ashes it pursues the fool (12)

राजगहे (बहुवन) सट्टिकूटपेतमारम्भ

७२ यावदव अनयाय वत्त बालस्स जायति ।

हन्ति बालस्स मुदस मुद्वनस्स विपातय ॥ १२ ॥

72 Whatsoever consciousness of (superior) knowledge (ñattam) the fool may have leads but to calamity for it cleaveth his head and destroys even his more worthy nature (13)

मावयिय (जेतवन) सुधम्मपारम्भ

७३-७८ अगन्तभावन इच्छव्य पुरेकत्ताण्ण भिक्खुणु ।

आवाण्णु च इण्णारय पूता परखण्णु च ॥१४ ॥

‘ मनस क्तव मज्जनन्तु ’ तिही पव्यद्विना उभा ।

‘ममेवातिवसा अस्सु किञ्चाकिञ्चेसु किस्मिन्नि’ ।
इति बालस्स सङ्घो इच्छा मानो च वड्ढति ॥ १५

73,74 If a Bhikkhu should aspire to a false reputation, precedence amongst his fellow Bhikkhus, rulership (issariya) of the Vihara (Buddhist monastery) and regard from other folk, if he should think “Let both householders and Bhikkhus approve my actions, and let them be subject to me in all that is to be done or is not to be done”—so thinking the grasping desire and the pride of a worldly Bhikkhu will wax stronger (14 & 15)

सावत्थिय (जेतवने) वनवातिरु-तिस्सत्थेरमारब्ध
७१ अञ्जा हि लाभूपनिमा अञ्जा निञ्चानगामिनी ।
एवमेत अभिञ्जाय भिक्खु बुद्धस्स सावरो ।
सङ्घार नाभिनन्देय्य विवेकमनुदूहये ॥ १६ ॥

75 One path leads to worldly gain, but quite another leads to Nibbāna. Let not then the Bhikkhu, the follower of the Buddha, yearn for honour, but let him, on the contrary, develop dispassion (viveka) (16)

[बालवग्गो समत्तो.]

[*End of the Canto of the Fool.*]

६. पण्डितवग्गो.

VI

THE CANTO OF THE WISE.

सावत्थियं (जेनवने)

० राधेयैरमारब्ध

७६. निर्धानं' व पवतारं थं पस्से वज्जदस्सिनं ।
 निग्गह्वारिं मेधाविं तादिसं पण्डितं भजे ।
 तादिसं मज्जमानस्स सेय्यो होति न पापियो ॥१॥

76. It is right to serve a wise and intelligent man, one who shows where treasures lie hid ; one who reveals the shortcomings in others and administers reproof (in the Sangha). It were conducive to blessedness, and not an evil, to serve such an one. (1)

सावत्थिय (जेतवने)

अस्सजिपुनब्बमुके

मिस्सु आरब्भ

७७ औवदेप्यानुसामेप्य अमच्चा च निवारये ।

सत हि मो पियो होति अमत्त होति अप्पियो ॥२॥

77 The man who exhorts and instructs and who dissuades his fellow man from an unworthy act, is liked by the righteous and disliked by the unrighteous. (2)

सावत्थिय (जेतवने)

उत्तत्थेरमारब्भ

७८ न भवे पापके मिने, न भवे पुरिसाधमे ।

भवेय मिने कय्याणे, भवेय पुरिसुत्तमे ॥३॥

78. It is not right to serve friends who are evil, men who are base, but let a man serve friends who are righteous let him keep company with the best of men. (3)

सावत्थियं (जेतवने)

महाकप्पिनथेरमारब्भ

१९ धम्मपीति सुखं सेति विप्यसनेन चेतसा ।

अरियप्पवेदिते धम्मो सदा रमति पण्डितो ॥ ४ ॥

79 He who drinks deep of the Dhamma lives happily in every way, having a mind that is serene. The wise ever seek delight in the doctrine taught by the noble ones. (4)

सावत्थियं (जेतवने)

पण्डितसामणेरमारब्भ

उदकं हि नयन्ति नैत्तिका

उमुक्कारा दमयन्ति (v. 1, नमयन्ति) तेजन ।

दारु दमयन्ति (v. 1, नमयन्ति) तच्छका ।

अत्तानं दमयन्ति पण्डिता ॥ ५ ॥

80 Those who make the channels lead the water wherever it is wanted, fletchers make straight (v1, bend) the arrow by heating, carpenters fashion

(v1, bend) the bow (wood), wise persons entirely subjugate themselves. (5)

सावत्थिय (जेतवने) भद्वियथेरमारब्भ

८१ सेलो यथा एकघनो वातेन न समीरति ।

एव निन्दापसमासु न सम्मिधन्ति पण्डिता ॥ ६ ॥

81 As a solid rock is not shaken by a (strong) gale, so wise persons remain unaffected by praise or censure (6)

सावत्थिय (जेतवने) काणमातरमारब्भ

८२ यथा पि रहदो गम्भीरो विप्पसन्नो अनाविलो ।

एव धम्मनि सुत्वान विप्पसीदन्ति पण्डिता ॥७॥

82 The wise become like unto a deep clear and unpolluted lake, when they hear with satisfaction the doctrines. (7)

सावत्थिय (जेतवने) पञ्चसते मिण्डू आरब्भ

८३ मज्जत्य वै सप्पुरिसा चरन्ति (१], वरन्ति)

न कामशमा लपयन्ति सन्तो ।

मुखेन पुट्ठा अथवा दुखेन

न उच्चावच पण्डिता दस्सयन्ति ॥ ८ ॥ .

83. The righteous abandon their hankering for all that is transitory (v. 1, go everywhere freely); good persons do not murmur, longing for sense-pleasures, wise persons never appear either elated or depressed, when touched by either happiness or suffering. (8)

सावत्थियं (जेतवने)

धम्मिकयेरमाग्घम

८४. न अत्तहेतू न परस्स हेतू

न पुत्तमिच्छे न धन न रट्ठ ।

न इच्छेय्य अधम्मेन समिद्धिमत्तनो

स सीलवा स पञ्जवा धम्मिको सिवा ॥ ९ ॥

84. Neither for his own sake, nor for the sake of another, will a wise person show longing for a son, for wealth, or for a kingdom. He will not wish for

aggrandisement by unrighteous means
Such an one (alone) will be virtuous,
wise and righteous (9)

सावद्विय (जेतवने) धम्मसवनमारम्भ

८५ अप्पका ते मनुस्सेसु ये जना पारगामिनो ।
अथाय इतरा पजा तीरमेवानुधावति ॥ १० ॥

८६ ये च सो सम्मदक्खाते धम्मे धम्मानुवत्तिनो ।
ते जना पारमेस्सन्ति मच्चुधेय्य सुदुत्तर ॥ ११ ॥

85, 86 Few among men are those who reach the other shore (i.e., have crossed through), the multitude who remain run up and down the bank on this side, but those persons who live agreeably to the doctrine, which has been well preached, will reach the other shore, having transcended the impassable dominion of the Evil One (Mara) (10 & 11)

सावयिय (जेतवने) पञ्चसते आगन्तुके आरम्म

८७. कण्ह धम्म विप्पहाय, सुक्क भावेय पण्डितो ।

ओका अनोकम्मागम्म विवेके यत्थ दूरम ॥ १२ ॥

८८ तत्रामिरतिमिच्छेय्य हित्वा कामे अकिञ्चनो ।

परियोदपेय्य अत्तानं चिनत्त्रेमेहि पण्डितो ॥ १३ ॥

87, 88 Let the wise abandon an unworthy (lit., dark) way of life and pursue a worthy (lit., white) one Leaving the householder's life, let him enter the homeless state and learn to value that desirelessness, which once so irked Leaving behind all sense pleasures and giving up every thing let the wise wash off all depravities of the mind (12 & 13)

८९ येस सम्बोधियद्गेषु मग्गा चित्त सुभाविन ।

आदानपटिनिस्सग्गो अनुपादाय ये रता ।

खीणामवा जुनीमन्तो ते लोके परिनिबुत्ता ॥ १४ ॥

89 Those whose mind is well grounded in the (seven) factors of enlightenment who find pleasure in complete detachment by ceasing to cling to anything whose depravities are slain and who there fore shine resplendent have attained unto the ineffable Nibbana (paranibbuta) in this world (14)

[पण्डितवग्गो समत्तो]

[*End of the Canto of the Wise*]

७. अरहन्तवग्गो.

VII

THE CANTO OF THE HOLY ONE

रात्रगहे (जीवस्मवने)

जावस्सोच्चमाग्घ

९० गतद्धिनो विमोक्कस्स विष्पमुत्तम्म सत्त्वधि ।

सच्चगन्धपहीनस्स परिद्धाहो न विज्जति ॥ १ ॥

90 Suffering pains not him who hath finished his journey, who is free from grief, who is emancipated in all ways and whose knots are unloosed (1)

रात्रगहे (बँडुवने)

महास्सपयेरमारम्म

९१. उच्च्युधन्ति सतामन्तो न निक्केते रमन्ति वे ।

ईमा व पण्ल हित्वा ओस्समोक्क जहन्ति वे ॥ २ ॥

91 The mindful ever struggle on, they seek to be detached from their place of abode They give up their house and

possessions, even as swans, who desert their pool. (2)

सावत्थिय (जैतवने)

बेलट्टुसीत्तमारब्ध

९२. येस सन्निचयो नत्थि ये परिञ्जातभोजना ।

मुञ्जतो अनिमित्तो च विमोक्खो यस्म गोचरो ।

आकामे' व सङ्गन्तान गति तेसु दुरमया ॥ ३ ॥

92 Those who have no possessions, who eat their food with the prescribed discrimination, who have reached causeless and unconditioned freedom (vimokkha) through perceiving the emptiness of the transitory—cannot be followed, just as the track of birds in the sky cannot be followed. (3)

राजगहे (वैट्ठवने)

अनुरुद्धयेरमारब्ध

९३ यस्मामया परिपत्तीणा आहारे च अनिस्सिततो ।

मुञ्जतो अनिमित्तो च विमोक्खो यस्म गोचरो ।

आकामे' व सङ्गन्तानं पद तम्म दुरमय ॥ ४ ॥

93 Those whose depravities are slain who are indifferent as to food who have realised causeless and unconditioned freedom by reason of understanding the emptiness of the transitory—the destination of these men it is impossible to trace even as is the track of birds in the sky (4)

सावयिय (पुष्फाराम) महामचानयेरमारब्भ

९४ यास्मान्द्रयानि समथ गतानि
अस्या यथा सारथिना मुदन्ता ।

पहीनमानस्स अनामवस्स

इवा पि तस्स पिहयान्त तादना ॥ ५ ॥

94 The gods themselves cherish with deep esteem the man who has brought his senses under control like horses well broken in by a charioteer, one who has put away pride and is free from depravities (5)

सावत्थिय (जेतवने)

सारिपुत्तथेरमारब्भ

१५. पटवीसमो नो विरुञ्जाति

इन्दस्सील्लपमो तादि सुच्चतो ।

रहदो'व अपेतक्कमो

समार न भवन्ति तादिनो ॥ ६ ॥

95 Like the earth he is not troubled ,
Like Indra's bolt (a pillar) the doer of
holy works is firm , he is as a lake free
from mud For such an one there is no
further round of births and deaths. (6)

सावत्थिय (जेतवने)

तिस्रत्थेरसामणेरमारब्भ

१६ सन्तां तस्म मन होति

सन्तां वाचा च कम्म च ।

सम्मदब्जा विमुत्तसा

repose of one who has attained deliverance by correct knowledge (7)

सावत्थिय (जेतवने) साविपुत्तयेरमारब्भ

९७ अस्सद्धो अकलञ्जु च सन्धिच्छेदो च यो नरो ।
हतावकासो वन्तामो स वे उत्तमपोरिमो ॥ ८ ॥

97. He, indeed, is the greatest of men who is free from blind faith (credulity), who is the knower of the Uncreated (Nibbāna), who has cut the bonds (of births and deaths) and who has put an end to every occasion (avakasa) (of good and evil), thereby renouncing every desire (8)

सावत्थिय (जेतवने)^१ सवेत्तयेरमारब्भ

९८. गामे वा यदि वारब्भे निम्मे वा यदि वा थले ।
अथारहन्तो विहरन्ति त भूमिं रामणेष्वक ॥ ९ ॥

98 * That spot is delightful where Arhants reside, be it in a village or in a forest, on rising or descending ground, or on the plain (9)

सावत्थिय (जेतवने) अञ्जतरमिथियमारब्ध

९९ रमणीयानि अरञ्जानि यत्थ न रमती जन्तो
वीतरागी रमिस्सन्ति नते कामवेत्तिनो ॥१०॥

99 Delightful are the forests where the man of the world would find no charm, those, free from lust, find pleasure, for they seek not the allurements of life. (10)

[अरहन्तवग्गो समत्तो.]

[*End of the Canto of the Holy One.*]

* "Nidane" and "thale" can also be taken respectively as "sea" and "dry land"

८. सहस्रवग्गो.

VIII

THE CANTO OF THE THOUSANDS.

राजगहे (वैलुवने) ० तम्बदाटिकचोरघातस्मारव्म

१००. सहस्रमपि चे वाचा अनन्धपदसहेता ।

एक अत्यपद मेप्यो य मुत्वा उपसम्मति ॥ १ ॥

100. Though a speech consists of a thousand words, if these be lacking in sense, better a single word full of meaning, on hearing which one is at peace. (1)

मावन्धिर्यं (जेतवने) क्षरुचिरियवेरमारव्म

१०१. महम्ममपि चे गाथा अनन्धपदसहेता ।

एक गाथापद मेप्यो य मुत्वा उपसम्मति ॥ २ ॥

101. Though a poem consists of a thousand couplets, if these be lacking in

sense better a single couplet (gātha) full of meaning on hearing which one is at peace (2)

सावत्थिय (जैतवने) ॐ कुण्डलकेसिमारब्ध

१०२ यो च गाथासु भासे अनत्थिपदसहित ।

एक धम्मपद सेय्यो य सुत्वा उपसम्मति ॥ ३ ॥

102 Though one should recite a hundred couplets composed of idle words one single word from the scriptures were better, on hearing which one is at peace (3)

१०३ यो सहस्स सहस्सेन सङ्गामे मानुणे जिन ।

एक च जेय्यमत्तान स व सङ्गामजुत्तमो ॥ ४ ॥

103 Though one should in battle conquer a thousand men a thousand times he who conquers himself has the more glorious victory (4)

सावत्थिय (जेतवने) अनन्यपुच्छकब्राम्हणमारम्म

१०४ अत्ता ह्वे जित मेय्यो या चा थ इतरा पजा
अत्तदन्तस्स पौमस्स निच्च सयत्तचारिनो ॥ ५ ॥

१०५ नैव देवो न गन्धर्वो ना मारो सहस्रम्हुना ।
जित अपजित कयिरा तयारूपस्स जन्तुनो ॥ ६ ॥

104, 105 Victory over oneself is in deed better than victory over others. If a man subjugates himself and practises restraint, neither deva nor gandhabba, nay, nor Mara together with Brahma, can undo his victory. (5 & 6)

राजगहे (वेल्लुवने) मारिपुनस्स मातुल्लब्राम्हणमारम्म

१०६ मागे मागे सहस्सेन थो यनेथ मत मम ।
एक च भावित्तान सुहुत्तमपि पूजये ।
मा येव पूजना सेय्यो यञ्चे वस्ससत्त हुत्त ॥ ७ ॥

106 If month after month for an hundred years a man should sacrifice in

charity) a thousand pieces of money if he should pay honour even for a moment to one well grounded (in true knowledge) better is such honour paid than the sacrifices of a hundred years (7)

रावगह (वञ्जवन) सारिपुत्तस्स भागिनंय्यमारब्ध

१०७ या च वस्तसत जन्तु अग्गि परिचरे वने ।
एकं च भावित्तत्तानं मुहुत्तमपि पूजय ।
सा यव पूजना सेय्यो यधे वस्तसत हुत ॥ ८ ॥

107 If for a hundred years a man should tend the sacrificial fire in the forest yet should he render honour, even for a moment to one who is grounded (in true knowledge) better the rendering of such honour than the sacrificial offering of a hundred years (8)

राजगहे (वेळुवने) सारिपुत्तस्य महायक्याम्हणमाग्घम

१०८. य किञ्चि दिदं च हुत च लोके ।

सवच्छर यजेय पुञ्जपेस्सवो ।

मज्जम्पि त न चतुभागमेति ।

अभिवाद्दना उज्जुगतेसु मेय्यो ॥ १ ॥

108 Whatever is offered as a sacrifice and oblation throughout the year, if it be offered for the sake of gaining merit, its value does not amount to one fourth part. Better is reverence shown to those who are upright. (9)

(दीघलङ्घिक निम्माय)

दाषाणुक्कुमारमारच्य

अरञ्जदुदिग्धि

१०९, अभिवादनसालिम्म निच्च बुद्धापचायिनो ।

चत्तारो धम्मा वट्टन्ति, आयु वग्गो मुख बल ॥ १० ॥

109 Four things increase for one who is full of reverence, and who respects

the aged—life beauty happiness and
power (10)

सावात्थय (जेतवन) सकिच्चसामणेरमारब्भ

११० यो च वस्ससत जीवे दुस्सोलो असमाहितो ।
एकह जीविन सेय्यो सीलवन्तस्स ज्ञायिनो ॥ ११ ॥

110 It were better to live one single
day in the development of a good life of
meditation than live for a hundred years
corrupt and of a wandering mind (11)

सावधिक्खय (जेतवने) साणुकाण्डञ्जथेरमारब्भ

१११ या च वस्मसत जीवे दुप्पञ्जो असमाहितो ।
एकह जीवित सय्यो पञ्जावन्तस्म ज्ञायिनो ॥ १२ ॥

111 It were better to live one single
day in the pursuit of knowledge and
meditation than to live a hundred years
dull and of a wandering mind (12)

मावत्थियय (जेनवने)

सुअदानयेरनाग्घ

११२ यो च वस्समत्तं ताव क्खुसात्ता ह्निवारयो ।

एअद्द जीविनं मेय्यो विरियारम्मत्तो वड्ढ्ह ॥१३॥

112 It were better to live one single day in the commencement of strong endeavour than to live a hundred years in idleness and lassitude. (13)

मावत्थियय (जेनवने)

पणवारी धोअनाग्घ

११३ या च वस्समत्तं जायं वसस्स उदयच्चय ।

एअद्द जीविनं मेय्यो वस्समत्तो वड्ढ्हय्य ॥ १४॥

113 Though one should live for a hundred years taking no note of the origin and cessation of that which is component, better to live one single day regardful of such origin and cessation. (14)

सात्वत्थिय (जेतवने)

◌ किसानोत्तममारम्भ

११४ यो च वस्समत जीवे अणस्स अमत पद ।

एकाह जीवित सेव्यो पत्ततो अमत पद ॥१५ ॥

114 Though one should live for a hundred years without visualising the deathless state (Nibbana), it were better to live one single day in the realisation of the deathless state (15)

सावत्थिय (जेतवने)

◌ बहुपुत्तिकमारम्भ

११५ यो च वस्समत जीवे अपस्स धम्ममुत्तम ।

एकाह जीवित सेव्यो पत्ततो धम्ममुत्तम ॥ १६ ॥

115 Though one should live for a hundred years blind to the excellent doctrine, better to live one single day realising that excellent doctrine. (16)

[सहस्रवग्गो ममत्तो]

[End of the Canto of the Thousands.]

९. पापत्रयगो

IX

THE CANTO OF SIN

सावन्धिय (जतवन) एकमत्तकवाद्दग्गमग्ग

११६ अभियरथ कन्था पाया वित्त निवाग्ग ।

दग्गइ करानो पुब्ब पासिं रत्ता मना ॥ १ ॥

116 Let a man make haste to do good let him keep his mind from sin, (fo-) if a man is slow to do good his mind delights in sin (1)

सावन्धिय (जतवन) मय्दमकथरमग्ग

११७ पायं च पुरमा क्वचित्त न भे क्वदिग्ग पुनपुन ।

न तन्दि छन्द क्विउप दुग्गए पयम्म उवथा ॥ २ ॥

117 If a man commits a sin let him not continue in it let him not seek after evil, (fo-) suffering is the outcome of wrongdoing (2)

सावत्थिय (जेतवने)

लानदेवधोतरमारब्भ

११८ पुञ्जञ्च पुरिमो कयिरा कयिराथे'न पुनप्पुन ।

तमिह उन्द कयिराय सुखो पुञ्जस्स उच्चयो ॥३॥

118 If a man does a good act let him do it again and again let him develop a longing for good happiness is the outcome of good deeds. (3)

सावत्थिय (जेतवने)

अनाथपिण्डिकमारब्भ

११९ पापो पि पस्सति भद्र याव पाप न पच्चति ।

यदा च पच्चति पाप अथ पापो पापानि

पस्सति ॥ ४ ॥

119 Even an evil doer sees happiness as long as his evil deed has not ripened but when his evil deed has ripened then does the evil doer visualize his evil deeds (as sin) (4)

१२० भद्रो वि पश्यति पापं यावत् भद्रं न पश्यति ।

यदा च पश्यति भद्रं तदा भद्रो भद्रानि पश्यति ॥ १॥

120 Even a good man sees as evil his good deeds as long as they have not ripened, but when his good deeds have ripened then the good man visualizes his good deeds (as happiness) (5)

सावन्धिय (जेतवन) अमञ्जतपरिक्लेशं निम्बुनारम्भ

१२१ मावमञ्जेय पापस्य 'न मत्तं आगमिष्यति'

उद्विन्दुनिरालेन उदकुम्भा पि पूरति ।

पूरति बालो पापस्य यावत् यावत् वि आचिर्न ॥ ६॥

121. Think not lightly of sin, saying, "It will not come unto me" even a jar is filled (with water) by the constant falling of drops of water. So does the unwise man, little by little, fill himself with evil. (6)

सावत्थिय (जेतवन) विच्छलपादकसद्धिमारब्ध

१२० मावमञ्जेथ पुञ्जस्स 'न म त आगमिस्साते ।

उदविन्दुनिपातेन उदकुम्भो पि पूरति ।

पूरात धीरो पुञ्जस्स थोक थोक पि आचिन ॥ ७ ॥

122 Think not lightly of good saying,

It will not come unto me even a jar
becomes full with the constant dripping of
water So does the wise man little by
little fill himself with good (7)

सावत्थिय (जेतवन) महाधनवाणिजमारब्ध

१२१ वाणिजो व भय मग्ग थप्पसत्थो महद्धनो ।

विस्स जीवित्तुमानो व पापानि परिवज्जय ॥ ८ ॥

123 Even as a merchant who carries
much wealth but who is only provided
with a small escort, avoids a dangerous
road even as one who loves life avoids
poison so let a man shun evil. (8)

राजगहे (वेदुवने) कुङ्कुमित्त नेसादमारम्म

१२४ पाणिम्हि चे वणो ना'स्स हरेय्य पाणिना विमु ।

नाच्यण विसमन्वेति नन्धि पाप अडुच्चतो ॥९॥

124 He whose hand is unwounded may touch poison. Poison affects not him who is without a wound so also no sin attaches itself to the man who does no evil. (9)

सावत्थिय (जेतवने) कोळ नाम मुनसडुक्कमारम्म

१२५. यो अप्यदुट्टस्स नरस्स दुस्सति ।

मुदस्स पोसस्स अनङ्गण्ण ।

तमेव बालं पच्चेति पारं ।

मुमुनो रजो पट्टियात्त व' खित्तो ॥ १० ॥

125 Whosoever offends a man who is harmless, pure and free from unworthy tendencies, on him will the evil fall back, as fine dust tossed against the wind. (10)

१० दण्डवग्गो

X

THE CANTO OF THE ROD

सावत्थिय (जेतवने) छव्वग्गिये मिक्खु आरब्भ
 १२९ सव्वे तसन्ति दण्डस्स सव्वे भायन्ति मच्चुत्तो ।
 अत्तान उपम कत्वा न हनेय्य न घातये ॥ १ ॥

129 All tremble before the rod, all
 fear death, putting oneself in the place
 of another, one should neither strike nor
 slay (1)

सावत्थिय (जेतवने) छव्वग्गिये मिक्खु आरब्भ
 १३० सव्वे तसन्ति दण्डस्स सव्वेस जीवितं पियं ।
 अत्तान उपम कत्वा न हनेय्य न घातये ॥ २ ॥

130 All tremble before the rod to all
 life is dear, putting oneself in the place
 of another, one should neither strike nor
 slay (2)

सावयिय (जेतवने) सम्बहुटे कुमारे धारज्ज

१३१. सुखकामानि भूतानि यो दग्धेन विहिमति ।

अननो सुखनेसानो पेच्च मो न लभते सुख ॥३॥

131 Whosoever takes delight in torturing with the rod beings who long for happiness, however desirous of personal pleasure, will not find happiness after death. (3)

१३२. सुखकामानि भूतानि यो दग्धेन न हिमति ।

अननो सुखनेसानो पेच्च मो लभते सुख ॥ ४ ॥

132 Whosoever takes delight in withholding the rod from beings who long for happiness, however desirous of personal pleasure, will obtain happiness after death. (4)

सावयिय (जेतवने) दोग्घधान पेग्नरज्ज

१३३. मा बोच पस्स विच्च सुत्त पटिवदस्यु तं ।

दुग्गा ि मारम्महया पटिदग्ग कुमेत्थु तं ॥५॥

133 Speak not harshly to anyone, those thus spoken to will retaliate, for angry words beget suffering and a blow in return may overtake thee (5)

१३४ सचे नेरेसि अत्तानं कसो उपहता यथा ।

एस पत्तोसि निब्बान सारम्भो ते न विञ्चति ॥६॥

134 If, like a shattered gong thou hast learnt silence thou hast already reached unto Nibbana (for) there is no anger within thee (6)

सावत्थिय (पुञ्चारामे) विसाखादीन उपासिमान
उपोमथधम्ममारब्धि

१३५ यथा दण्डेन गोपालो गावो पापेति

(१. १, पाचान) गोचर ।

एव नरा च मच्चू च आयु पापन्ति

(१ १, पाचन्ति) पाणिन ॥ ७ ॥

135 As a cowherd with his staff

drives out his cattle to pasture, so do Old Age and Death drive life from out of men. (7)

गजगहे (चैद्धुवने)

अजगपेवमारम्म

१३६. अथ पापानि कम्मनि कर्त्तव्यानि न बुद्धति ।

मैद्धि कम्मैद्धि दुम्मरो अग्गिदहो'व तयति ॥ ८ ॥

136. When committing evil deeds, the fool does not realise their wickedness, but the evil man is consumed by his own deeds, as if burnt by fire (8)

गजगहे (चैद्धुवने)

मदानोम्मज्जनधेमागच्च

१३७. यो दण्डेन अण्डेसु अपहुरेसु दुम्मति ।

दमपन्नञ्जनर अर्त्तं नियमेव निगच्छति ॥ ९ ॥

137. He who inflicts punishment on those who deserve it not, he who offends those who are innocent—such an one will speedily come to one of these ten states.

(9)

१३८ वेदन करुस जानि सरौरस्स च भेदनं ।

गरुह वा पि आवाध चित्तक्खेप' व पापुणे ॥१०॥

138 He will be visited by intense suffering, or great loss, or injury to the body, or a deep-seated disease, or infirmity of mind, (10)

१३९ राजतो वा उपस्सग्ग अन्मक्खान' व दाहण ।

परिक्खय' व जातीन भोगान' व पमहुन ॥११॥

139 Or displeasure from the King, or a fearful accusation, or loss of relatives, or destruction of wealth. (11)

१४० अथव'स्म अगारानि अग्नि दग्घति पावको ;

कायस्स भेदा दुप्पञ्चो निरय सो'पपच्चति ॥१२॥

140 Or else all-consuming fire will burn his houses. And upon the death of his mortal body that evil person will be born in hell. (12)

सावत्थिय (जेतवने) बहुमण्डिक मिसुनारम्म

१४१ न नगाचारया न जग न पट्टा ।

नानासद्ध थण्डिलमाधिद्ध वा ।

रत्तोत्तह टक्कुटिकप्पधान ।

माधिन्नि मच्च अविनिष्कङ्क ॥ १३ ॥

141 Neither nakedness, nor matted hair, nor dirt, nor fasting (starvation) nor lying on the bare earth, nor besmearing (the body with dust) nor assuming ascetic postures can purify a man who has not solved his doubts. (13)

सावत्थिय (जेतवने) सन्नतिनहमत्तमारम्म

१४२ अल्लूतो चेपि सन्न चरेप्प

सन्नो दन्ता निदतो ब्रह्मचारी ।

सज्जेसु भूतेसु निघाय दण्ड

सो ब्राह्मण सो सन्ता म मिसु ॥ १४ ॥

142 Even though a man be richly attired, if he develops tranquillity, is quiet, subdued and restrained, leading a holy life and abstaining from injury to all living beings—he is a Brahman, he is an ascetic, he is a Bhikkhu (14)

सावधिय (जेतवने) पिलोनिक्खयेरमारब्ध

१४३. हिरीनिमेषो पुरेसो कोचि लोकस्मि विञ्चति ।

यो निन्द अप्यवोधेति असो भद्रो कमा-

मिद ॥ १५ ॥

143. Is there any man in this world so devoid of shame as not to be stung by rebuke or censure, as a self respecting horse will not feel stung only when not touched by the whip? (15)

१४४. असो यथा भद्रो कमा निरिट्ठो

आत्मापिनो मुंवेग्गिनो भवय ।

सद्दाय सील्लेन च विरियेन च
समाधिना धम्मविनिच्छयेन च ।

सम्पन्नविघ्नाचरणा पटिस्तता ।

जहिस्सथ दुक्खमिदं अनम्मम् ॥ १६ ॥

144 As a well trained horse touched by the whip, be ye ardent and repentant. Get yourselves rid of this vast suffering by becoming possessed of perfect knowledge, by acts of faith, good conduct, exertion, meditation, investigation into the truth, and enlightened consciousness.

(16)

सावधियं (जेतवने)

मुग्गसामणेस्सारेण्ण

१४५ उदम् हि नयन्ति नेत्तिमा

उमुग्गारा दमयन्ति (१ ।, नमयन्ति) तेज्जनं ॥

दाढं दमयन्ति (१ ।, नमयन्ति) तच्छय्या ।

अत्तानं दमयन्ति मुच्चया ॥ १७ ॥

145 Those who irrigate the fields
 direct the water fletchers straighten (v.l.,
 bend) the arrow shaft carpenters fashion
 (v.l., bend) wood, those who fulfil noble
 vows control themselves (17)

[दण्डवग्गो समत्तो]

[*End of the Canto of the Rod*]

२१ जरावग्गो.

XI

THE CANTO OF OLD AGE.

सावत्थियं (जेतवने) विमाम्बामहायिच्चायो आरम्भ
 १४६ कोतु (व १ , विट्ठु) हागो ? किमानन्दो ? तिच्छं
 पञ्चलिते सति ।

अन्धकारेण ओनद्धा पदीप न गवेमय ? ॥ १ ॥

146 What boots it to laugh, why
 jubilation, while everything is burning ?
 When surrounded by darkness, do ye not
 seek for light ? (1)

राजगहे (वेडुवने) तिरिम आरम्भ

१४७ पस्स चित्थेण विम्ब अहसयं समुत्थित ।

आतुरं बहुमरुक्कप्य दस्स नत्थि धुव टिट्ठि ॥ २ ॥

147 Behold this variegated figure,
 this mass of corruption stuck together,

sickly full of idle thoughts and having no permanent existence (2)

सावत्थिय (जेतवने) उत्तरघेरिमारब्भ

१४८ परिजिष्णमिद रूप रोगानिळं (v 1, रोगनिट्ठ)
पमद्दुगुन ।

मिच्चति पूतिसदहो मरणन्त हि जीवित ॥ ३ ॥

148 This form (of matter) decays it is a harbourer of corruption and is fragile this mass of corruption disintegrates for life ends in death. (3)

सावत्थिय (जेतवन) सम्बहुले अधिमानिके
मिस्सु आरब्भ

१४९ यानि मानि अपथानि अल्लवुनेव सारद ।

वापातरानि अट्ठीनि तानि दिस्वान का रनि ? ॥४॥

149 These bleached bones are like unto gourds cast away in the autumn.

what pleasure is there in looking at them ? (4)

सावयियं (जेतवने) स्मनन्दयेरिमारब्ध

१५० अट्टीन नगरं क्तं मसुगह्मित्थेनं ।

यथ जरा च मच्चू च मानो मक्खा च
आहिता ॥ ५ ॥

150 It (this form) is a city fort made up of bones plastered with flesh and blood wherein concealed lurk old age, death pride and deceit. (5)

सावयियं (जेतवने) मज्झिं दग्गिमारब्ध

१५१ आरान्ति वे राजस्या मुचिता

अथो मरारं पि जरं उभेति ।

गतञ्च धम्मो न जसुरेति

सन्तो ह्य मज्झिं पक्कदन्ति ॥ ६ ॥

151 The gaily painted chariots of kings wear out, so also does the body

wear out But the Law of the Good
wears not away thus do the wise pro-
claim to the wise (6)

सावत्थिय (जेतवने) लाड्डुदायियेरमारब्ध

१५३ अप्पत्सुता'य पुरिसो वल्लिवहो व जीरति ।

मसानि तस्स वड्ढन्ति पञ्जा तस्स न वड्ढति ॥७॥

152 The man of little learning goes
through life like an ox his flesh increases
but his wisdom does not. (7)

२ आनन्दत्येरस्स उदानगायाकथनं

१५३ अनेकजातिससारे सधाविस्स अनिन्विष ।

गहकारक मयेसन्तो दुक्खा जाति पुनप्पुनं ॥ ८ ॥

१५४ गहकारक [दिट्ठो'ति पुन गेहं न काहसि ।

सब्बा ते पासुक्का भग्गा गहकूट विमह्वत ।

विसट्खारगतं चित्तं तप्पहानं धयमज्झणा ॥ ९ ॥

search of the maker of this tabernacle—
and painful is the round of births. But
now, O Builder of the Tabernacle, I
have seen thee, never again shalt thou
build me a house. All the rafters are
broken and the ridge-pole is broken
asunder, and the mind at rest in Nibbāna
has passed beyond grasping desires. (8 & 9)

बाराणसियं (इक्षिपत्तने) महायनमेष्टिपुनमारब्ध

१५५. अवारेत्वा ब्रह्मचरिय अलद्धा योज्वने घन ।

जिण्णकोञ्चा'व स्यायन्ति मीणमच्छे व पद्दरे

॥ १० ॥

155 Those who have not lived a dis-
ciplined life, who have not acquired wealth
in the days of their youth, perish like
worn out herons dying in a pond from
which all fish have fled (10)

१५६. अचरित्वा ब्रम्हचरिय अरुद्धा योञ्जने धन ।

सेन्ति चापातिखीणा व पुराणानि अनुत्थुन ॥११॥

156 Those who have not lived a disciplined life who have not acquired wealth in the days of their youth lie like broken arrow shafts grieving after the past (11)

[जरावग्गो समत्तो]

[*End of the Canto of Old Age*]

१२. अत्तवग्गो.

XII

THE CANTO OF THE SELF.

भैमकव्यवने

बोधिराजकुमारमारब्ध

१५७ अत्तानं चे पिय जज्जा एग्गेय्य न सुरस्सिवन ।

निग्ग अञ्जनरं यान पट्टिजग्गेय्य पण्डितो ॥ १ ॥

157. If a man should hold himself dear, then let him ever guard his self and watch it well Let a wise man keep himself wakeful during one of the three watches (of the night) (1)

सारथियं (जेतवने)

उपनन्दभक्यपुनमारब्ध

१५८ अत्तानमेव पय्य पतिष्से निग्गमेये ।

एय्यमनुमागेय्य न सिद्धिस्सेय्य पण्डितो ॥ २ ॥

158 Let each man direct himself first to a suitable calling in life, and then let

१५६ अचरित्वा त्महचरिय अरुद्धा योच्चने धन ।
सन्ति चापातिखीणा व पुराणानि अनुत्थुन ॥१५॥

156 Those who have not lived a disciplined life who have not acquired wealth in the days of their youth lie like broken arrow shafts, grieving after the past. (11)

[जरावग्गो समत्तो]

[*End of the Canto of Old Age*]

१२. अत्तवग्गो

XII

THE CANTO OF THE SELF

भेसकब्बवने

बौधिरात्तकुमारमारब्भ

१५७ अत्तान चे पिय जज्जा रक्खेय्य न मुरक्खित्त ।

निग्ग अञ्जतर याम पट्टि तग्गेय्य पण्डितो ॥ १ ॥

157 If a man should hold himself dear, then let him ever guard his self and watch it well Let a wise man keep himself wakeful during one of the three watches (of the night) (1)

सावलिययं (जेत्तवने)

उपनन्द-मक्यपुत्तमारब्भ

१५८ अत्तानमेव पट्टम पतिरूपे निवमये ।

अपज्यमनुमामेय्य न किलिस्सग्ग्य पण्डितो ॥ २ ॥

158 Let each man direct himself first to a suitable calling in life and then let

him instruct others. Thus a wise man will be free from worry (2)

सावत्थिय (जेतवने) पधानिकत्तिस्सघेरमारब्भ

१५९ अत्तामञ्चे तथा कथिरा यथञ्जमनुसासति ।

सुदन्तो व्व दमेथ अत्ता हि किर दुद्दमो ॥ ३ ॥

159 Let each man make of himself that which he instructs others to be. Himself well controlled he may control others. Very difficult to subdue is the self (3)

सावत्थिय (जेतवन) कुमारकस्सपघेरमात्तरमारब्भ

१६० अत्ता हि अत्तनो नाथो को हि नाथो परो सिया ?

अत्तना हि सुदन्तन नाथ लभति दुद्दम ॥ ४ ॥

160 Self is the Lord of self what higher Lord could there be? When a man subdues well his self he will have found a Lord very difficult to find (4)

सावत्थिय (जेतवने)

एक उपासकमारब्ध

१६१. अत्तना व क्त पाप अत्तज अत्तसम्मव ।

अभिमत्थति दुम्मेधं वजिरं व अस्ममय मणिं ॥५॥

161 The evil done by oneself, begotten of oneself, sprung from oneself, crushes the wicked man as a diamond (vajira) crushes a hard precious stone-
(5)

राजगहे (वेळुवने)

देवदत्तमारब्ध

१६२ यस्स अबन्तदुस्सील्य मालुवा सालमिवोत्थत ।

करोति सो तथत्तान यथा न इच्छती दिसो ॥६॥

162 He, whose very evil nature has completely entangled him as a Maluvā creeper entwines a sāla tree, makes of himself that which his enemy would have him.
(6)

turned his gaze on the good, however greater, of another. Once a man has realised wherein his own good lies, let him apply himself thereto with diligence. (10)

[अत्तवग्गो समत्तो.]

[*End of the Canto of the Self.*]

१३. लोकवग्गो.

XIII

THE CANTO OF THE WORLD

सावत्थिय (जेतवने) अञ्जतर दहरमिक्खुमारब्भ

१६७ हीन धम्म न सेवेय्य पमादेन न सवसे ।

मिच्छादिदिं न सेवेय्य न सिथा लोकवट्टनो ॥ १ ॥

167 Let none follow an ignoble rule of life (dhamma), nor live heedlessly, let none follow a false view nor add to the number of the worlds he has to sojourn in (rounds of birth) (1)

कपिलवत्थुस्मि (निप्रोधारामे) भगवतो पितरमारब्भ

१६८. उत्तिडे नप्पमज्जेय्य धम्म सुचरित चरे ।

धम्मचारी सुख सेति अस्मि लोके परमिह च ॥ २ ॥

168 Let a man rouse himself, (and) not be heedless, let him follow the

doctrine of a good life The righteous rests happily in this world and the next
(2)

१६९ धम्म चरे सुचरित न न दुचरित चरे ।

धम्मचारी सुख सेति अस्मि लोके परमेह च ॥ ३ ॥

169 Let a man follow the doctrine of a good life not that of an evil life The righteous rests happily in this world and the next
(3)

सावात्थय (जेतवने) पञ्चसत्ते विपस्सके मिक्खू आरब्भ

१७० यथा धुच्चुळ्ळ पस्से यथा पस्से मरीचिक्क ।

एव लोक अवेस्सन्त मच्चुराणा न पस्सन्ति ॥ ४ ॥

170 The King of Death does not see him who looks upon the world as one would regard a bubble (of water) or a mirage
(4)

राजगहे (वेल्लवने)

अभयरात्रकुमारमारब्भ

१७१ एय पस्मधिंम लोकं चित्तं राजरथूपमं ।

यत्थं बाला विसीदन्ति नत्थिं सङ्गो विजानत ॥ ५ ॥

171 Come, look on this world (corporeal body) as a many-coloured chariot of State, wherein the foolish sink themselves, but on which the discerning cease to depend (5)

सावत्थियं (जेतवने)

सम्मज्जनयेरमारब्भ

१७२ यो पुब्बे व पमज्जित्वा पच्छदं सो नप्पमज्जति ।

सो'म लोकं पभासेति अब्भा मुत्तो व चन्दिमा ॥ ६ ॥

172 He who formerly lived recklessly but afterwards refrains from such a way of life, brightens the world, as the moon when freed from clouds (6)

सावत्थिय (जेतवने)

अङ्कुटिमालघेरमारम्म

१७३ यस्स पाप वत कम्म कुसलेन पिथीयति

(v 1 , पिथिय्यति)

सो'म लोह पभासेति अच्चा मुत्तो व चन्दिमा ॥ ७ ॥

173 He whose evil deed^s are covered
(v 1 closed in) by good ones brightens
up this world as the moon when freed
from clouds. (7)

आलवियं (अग्गाट्टर चत्तिये) पेसकारधीतरमारम्म

१७४ अधभूतो (v 1 , अधीभूतो) अय लोमो

तनुने त्य विपस्सति ।

सकुणो (v 1 , सकुन्तो) जालमुत्तो थ अप्पो

सग्गाय गच्छति ॥ ८ ॥

174 The world is wrapt in darkness.
Few be they who can see therein few
be those who as birds escaped from the
net go to heaven. (8)

सावत्थिय (जेतवने) तिसमिक्खू आरम्भ

१७५ हसादिच्चपथे यन्ति आकासे यन्ति इन्द्रिया ।

नीयन्ति धीरा लोकम्हा जेत्वा मार

सवाहर्न (v 1 , सवाहिणि) ॥ ९ ॥

175 Swans fly through the sky through the air they go by reason of their supernormal power the wise when they have overcome the Evil One (Mara) and his elephant (v 1 along with his forces) are removed from out this vortex (the world) (9)

सावत्थिय (जेतवने) चिञ्चमाणविकमारम्भ

१७६ एक धम्म अतीतस्स मुसावादिस्स जन्तुनो ।

वित्तिष्णपरलोकस्स नत्थि पाप अकारिय ॥ १० ॥

176 A man who has broken a rule of life who speaks what is not true and who has abandoned consideration of another

higher world, for such an one there is no sin which he will not commit (10)

सावत्थिय (जेतवने) असदिसदानमारब्ध

१७७ न वे क्खरिया देवलोकं वजन्ति

बाला हवे न पससन्ति दान ।

धीरो च (व १, ब) दान अनुमोदमानो

तेनेव सो होति सुखी परत्थ ॥ ११ ॥

177 The niggardly do not go to the world of the gods. The fool alone does not applaud charity. The wise (v. 1, the wise alone) rejoicing in charity thereby attain happiness in the other world (11)

सावत्थियं (जेतवने) अनापपिण्डिक्खं पुत्तमारब्ध

१७८. पयय्या एकरब्धेन भग्गस्स गमनेन धा ।

सच्चलोकधिग्घेन सोत्तापत्तिफलं धरे ॥ १२ ॥

178 The fruit of the Sotāpatti Path (the first Path of sanctification) is far

better than universal sovereignty over the earth, better than going to heaven or being ruler of all the worlds (universe) (12)

[लोकवग्गो समत्तो]

[*End of the Canto of the World*]

१४. बुद्धवग्गो

XIV

THE CANTO OF THE
ENLIGHTENED ONES

उरुवेलाय (बोधिमण्डे)

मारधीतरो आरब्ध

(v 1, मागन्दिममारब्ध)

१७९ यस्स जित नावजीयति

जितमस्स नो याति कोचि लोके ।

तं बुद्धमनन्तगोचरं

अपद केन पदन नेस्मय ? ॥ १ ॥

179 By what track can you lead
away the One who is Enlightened, infinite
in knowledge, trackless, him whose
conquest cannot become a failure,
whose victory none in the world can
equal ?

(1)

१८०. यस्स जालिनी विसत्थिक्का
 तण्हा नत्थि कुहिञ्चि नेतये ।
 तं बुद्धमनन्तगोचरं
 अपदं केन पदेन नेस्सथ ? ॥ ३ ॥

180. By what track can you lead away the One who is Enlightened, infinite in knowledge, trackless,—he whom no entangling and poisonous craving can lead anywhere? (2)

सकस्सनगद्वारे बहु देवमनुस्सो आरब्ध

१८१. ये ज्ञानपसुता धीरा नेक्कम्मूपसने रता ।
 देवा पि तेसं पिहयन्ति सम्मुद्धानं सर्तीमतं ॥ ३ ॥

181. Even the gods aspire towards those who are enlightened and mindful, who are wise and devoted in meditation, who take delight in desirelessness and tranquillity. (3)

वाराणसिय

एकपत्त नागराजमारब्ध

१८२ किञ्छो मनुस्सपटिलामो किञ्छं मच्चान जीवित ।
किञ्छं सद्धम्मसवणं किञ्छो बुद्धानमुप्पादो ॥४॥

182 Difficult it is to obtain birth as a human being, difficult is the life of mortals, difficult is the hearing of the true doctrine, difficult is the birth of the Buddhas (4)

भावत्थिय (जैतवने)

आनन्दघेरस्स पञ्चमारब्ध

१८३ सन्नपापस्स अकरणं वुसत्तस्स उपसम्पदा ।
सच्चित्तपरियोदयनं एतं बुद्धानं सासनं ॥ ५ ॥

183 Abstention from all evil, doing of good, purification of one's thought—this is the doctrine of the Buddhas. (5)

१८४ सन्ती परमं तपो नितिकग्गा

निब्बानं परमं वदन्ति बुद्धा ।

न हि पञ्चजितो परुषघाती
न समणो होति परं विहेट्ठयन्तो ॥ ६ ॥

184. "Patience is the greatest penance; long-suffering the highest Nibbāna," so declare the Buddhas. No recluse (pabbajita) is the man who strikes another, nor is he a Bhikkhu (samana) who does harm to another. (6)

१८५. अनूपवादो अनूपघातो पातिमोक्खे च सवरो ।

मत्तञ्जुता च मत्तस्मिं पन्नब

(v 1, सन्तब)सयनासन

अधिचित्ते च आयोगो एन बुद्धान सासन ॥ ७ ॥

185. Not to slander, not to injure, to live restrained by Patimōkkha rules, moderate in food, having one's resting place in a borderland or in a far off place (v. 1, in seclusion), devotion to mental

culture (ayoga)—this is the doctrine of the Buddhas (7)

सावत्थिय (जेतवने) अनभिरतिं भिक्खुमारब्धं

१८६ न क्कहापणवस्सेन तित्ति कामेसु विञ्चति ।

'अप्पस्सादा (v 1, अप्पसादा) दुक्खा कामा '

इति विञ्चाय पण्डितो ॥ ८ ॥

१८७ अपि दिब्बेसु कामेसु रतिं सो नाधिगच्छति ।

तण्हस्सुखरतो होति सम्मासम्युद्दसावको ॥ ९ ॥

186 187 The pleasures of the senses are not satisfied even by a shower of gold coins the wise man on realizing that sensual pleasures have little relish (v 1 disturb placidity) but entail much suffering, takes no delight in them—nay not even in celestial pleasures The disciple of the Fully Enlightened One takes joy in the destruction of craving (8 & 9)

सावत्थिय (जेतवने) अग्गिदत्त पुरोहितमारब्ध
 १८८. बहु (v.l., बहु) वै सरण यन्ति पच्चत्तानि
 बनानि व ।

आरामध्वस्त्रचेत्यानि मनुस्सा भयतच्चिता ॥ १० ॥

१८९. नेत खो सरण खेम नेत सरणमुत्तम ।

नेतं सरणमागम्म सच्चदुक्खा पमुच्चति ॥ ११ ॥

188, 189. People when threatened by fear (v 1, many people) seek for refuge in many places—mountains, forests, groves, trees, or shrines, but such are not safe refuges, not the securest refuge. Not by resorting to any of these is a man freed from all suffering (10 & 11)

१९०. यो च बुद्धञ्च धम्मञ्च सहघञ्च सरणं गतो ।

चत्तारि अरियसञ्चानि सम्मण्डय्याय पस्सति ॥ १२ ॥

१९१. दुक्खं दुक्खसमुप्पादं दुक्खस्स च अतिव्वम ।

अरिय अट्ठ (v. 1, चट्ठ) त्थिक मग्गं दुक्ख-
 पममग्गामिने ॥ १३ ॥

१९२ एतं खो सरणं खेमं एतं सरणमुत्तमं ।

एतं सरणमागम्य सच्चदुक्खं पमुच्चति ॥ १४ ॥

190,191,192 Whosoever seeks refuge in the Buddha the Doctrine and the Order, and with correct understanding visualizes the Four Noble Truths—*viz.*, Suffering, The Origin of Suffering, The Cessation of Suffering (and) The Noble Eightfold Path that leads to sorrow's ceasing—this is a secure resort, this is the safest refuge. By taking such refuge a man is freed from all pain
(12, 13 & 14)

सावत्थियं (जेनक्खे) आनन्दधेरस्स पड्डमात्थं

१९३ दुद्धभो पुरिमाज्ज्ज्जो न सो सच्चत्थं जायति ।

एथ सो जायती पीरो तं कुट्टं मुसमेधति । १५ ।

193 A man of noble birth is rare to find, he is not born in every place, (but)

where such a man of excellent knowledge is born his family attains happiness. (15)

मावर्त्थिय (जेतवने) सम्बहुले मिक्खू आरब्भ
१९४ सुखो बुद्धानमुप्पादो सुखा सद्धम्मदेसना ।

सुखा सद्धस्स सामग्गी समग्गान तपो सुखो ॥ १६

194 Happy is the birth of the Bud
dhas, pleasant the preaching of the true
doctrine, blessed is the single mindedness
of the Order (Sangha), such united
spiritual effort constitutes blessedness
(16)

(चारिक चरमाने) कस्सपजुद्धस्स सुवण्णचेतियमारब्भ
१९५ पूचारहे पूजयतो बुद्धे यदि व सावके ।

पपञ्चसमतिकन्ते तिण्णसोकपरिह्वे ॥ १७ ॥

१९६ ते तादिसे पूजयतो निच्युते अकुतोभये ।

न सक्का पुज्जं मङ्गालु इमे'त्तमपि वेनवि ॥ १८ ॥

195,196 He who pays reverence to
those to whom reverence is due, whether

to the Buddha or his disciples—men who have passed beyond craving and wrong views (papanca) and have crossed over the stream of griefs and fears,—he who pays homage to such worthy men, who have obtained Nibbana and are free from fear, his merit is immeasurable (17 & 18)

[बुद्धवग्गो समत्तो.]

*[End of the Canto of the
Enlightened Ones]*

१५. सुखवग्गो.

XV

THE CANTO OF HAPPINESS.

मद्दनगरे. चातके आरब्ध (कट्टहवूपसमनत्य)

१९७ मुमुख वत जीवाम वेरिनेसु अवेरिनो ।

वेरिनेसु मनुस्सेसु विहगम अवेरिनो ॥ १ ॥

197. Let us, then, free from hate, live happily among those who hate ; among men filled with hatred, let us dwell free from hatred (1)

१९८ मुमुख वत जीवाम आनुरेसु अनानुरा ।

आनुरेसु मनुस्सेसु विहराम अनानुरा ॥ २ ॥

198 Let us, then, free from ailments, live happily among those who are ailing ; among men afflicted with ailments, let us dwell free from ailments. (2)

१९९ सुमुख वत जीवाम उस्सुकेसु अनुस्सुका ।

उस्सुकेसु मनुस्सेसु विहराम अनुस्सुका ॥ ३ ॥

199 Let us then free from lust, live happily among those who are filled with lust among the lustful let us dwell free from lust (3)

पञ्चसाल्हाय (ब्राम्हणगामे) मारमारब्भ

२०० सुमुख वत जीवाम येसु नो नत्थि किञ्चन
पीतिमक्खया मधिस्साम देवा आभस्सरा यथा ॥ ४ ॥

200 Let us, then, live happily, we who own nothing can call nothing our own, let us be like the Shining Ones (Ābhassara gods) who are nourished on love (piṭi) (4)

सावत्थिय (जेतवने) कोसल्लज्जो पराजयमारब्भ

२०१ जयं वेरं पसवति दुक्खं सेनि पराजितो ।

उपसन्तो मुत्तं सेनि हित्वा जयं पराजयं ॥ ५ ॥

201 Victory breeds hatred, for the vanquished is stricken with suffering, but the tranquil man lives in happiness, disregarding both victory and defeat (5)

सावत्थिय (जेतवने) अञ्जतरं कुरुदारिकमारब्ध

२०२ नत्थि रागसमो अग्गि नत्थि दोमसमो कलि ।

नत्थि मन्गसमा (v 1, खन्धादिमा)

दुक्खा नत्थि सन्तिपरं मुख ॥ ६ ॥

202 There is no fire like that of lust, there is no (moral) breach like that of ill will there is no suffering like that of existence through the Five Groups (khandhas), there is no bliss like the Highest Peace (Nibbana) (6)

आब्धिय

एक उपासकमारब्ध

२०३ जिघच्छा परमा रोगा सत्तारा परमा दुक्खा ।

एतं वत्वा यथाभूतं निज्वाणं परमं मुखं ॥ ७ ॥

203 Hunger is the worst of diseases
the elements of being (sankhāra), being
the worst suffering He who knows this
truly (realises) that Nibbana is the
highest bliss (7)

मासत्थिय (जेतवने) पसेनदिओसम्माराज्ज

२०४ आरोग्यपरमा लामा मन्तुष्टी परमं धनं :

विस्मासपरमा (व | विसामा परमा) याति

निज्वान परमं सुख ॥ ८ ॥

204 Health is the greatest acqui-
sition contentment the greatest wealth,
confidence is the best of relatives,
Nibbāna is the highest happiness (8)

वेमात्थिय अज्वतरं भिसुमारज्ज

२०५ पविदेसरस पीव्या रस उपपन्नस्त च ।

निरतो होति निष्वासो धम्मपीनिरस पिव ॥ ९ ॥

205 He who has enjoyed the flavour
of solitude and the sweetness of tranquil-

lity is unperturbed and free from sin as he drinks in the sweetness of devotion for the doctrines (9)

बेलुवगामे

सक्कमारच्चम

२०६ साधु (v 1, माहु) दस्सनेमरियान सन्निवासो
सदा सुखो ।

अदस्सनेन बालानं निच्चमेव सुखी सिया ॥ १० ॥

206 It is a good (v 1 blessed) thing to see the Noble Ones, to live with them is ever happiness A man will be surely always happy if he escapes the sight of fools (10)

२०७ शालसङ्गतचारी हि दीघमद्धान सोचति ।

दुःखो बालेहि सवासो अमित्तेनेव सञ्चइ ॥

धीरो च सुखसवासो यातीन व समागमो ॥ ११ ॥

207. He who walks in the company of a fool experiences grief for a long time (for) the company of fools ever brings on

suffering, as does the company of an enemy The company of the wise brings happiness, like meeting with kinsfolk (11)

तस्मा हि

२०८ धीरञ्च पण्यञ्च बहुस्सुतञ्च ।

धोरग्गमील वतवन्तमरियं ।

तं तादिसं सप्पुरिसं सुमेधं ।

भनेथं नक्कवत्तापर्यं व चन्दिमा ॥ १२ ॥

208 Therefore (let a man follow) the steadfast, the wise, the learned, one pre-eminent in character (Arhat), the fulfiller of vows and the noble man Let such a man, good and intelligent, be followed, even as the moon follows the path of the stars (sky). (12)

[सुखवग्गो समत्तो.]

[*End of the Canto of Happiness.*]

१६. पियवग्गो.

XVI

THE CANTO OF THE PLEASANT.

२०९. सावत्थियं (जेतवने) तयो पच्चजिते आरम्भ
 अयोगे युञ्जमतानं योगस्मि च अयोज्जय ।
 अत्थं हित्वा पियग्गाही पिहे (v. l., पिहेन '
 तानुयोगिनं) तन्धानुयोगिनं ॥ १ ॥

209. He who gives himself solely to sensual pleasures, which are unbecoming, and does not devote himself to (the pursuit of) higher knowledge, thereby abandons his own good by grasping at what is pleasant to him; and envies him who has devoted himself to the pursuit of the higher knowledge. (1)

२१०. मा पिदेहि सदाग्घिष्ठ अप्पियेहि सुदायनं ।
 पियानं अदस्सन् दुक्कमं अणियानञ्च दस्सन् ॥२॥

210 Never associate yourself with what is pleasant, much less with what is unpleasing (for) absence of the sight of what is dear causes suffering so also is it painful to see that which is not dear (2)

२११ तस्मा पियं न कयिराय पियापायो हि पापको ।
गया तेसु न विज्जन्ति येसु नत्थि पियाप्पिय ॥३॥

211 Therefore regard nothing as dear, for the loss of what is dear is painful Those who have transcended what is dear or what is distasteful have untied their knots. (3)

सावात्थय (जेतवन) अञ्जतरं कुटुम्बिकमारब्ध

२१२ पियतो पायती सोको पियता जायती भयं ।

पियतो विप्पमुत्तस्य नत्थि मोहो कुता भयं ? ॥४॥

212 Grief arises from the thought of what is dear, fear is provoked by the thought of what is dear But there is no

grief for him who has transcended the thought of what is dear whence then, can there come fear ? (4)

पावत्थिय (जेतयने) विसासमुपाविक्कमारम्म

२१३ पेमतो जायती सोको पेमतो जायती भयं ।

पेमतो विप्पमुत्तस्म नत्थि सोको कुना भयं ? ॥५॥

213 From affection is born grief from affection fear is begotten There is no grief for him who is freed from affection whence then can there come fear ? (5)

वेसाद्विय (कूटागारसालाय) लिच्छवीआरम्म

२१४ रतिया जायती सोको रतिया पायती भयं ।

रतिया विप्पमुत्तस्स नत्थि सोको कुतो भयं ? ॥६॥

214 From attachment to sensual pleasures is born grief, from this attachment fear is begotten There is no grief

for him who is freed from attachment to sensual pleasures, whence, then, can there come fear ? (6)

सावत्थियं (जेतवने) अनित्थिमन्धकुमारमारब्भ

२१५. कामतो जायती सोको कामतो जायती भयं ।

कामतो विप्पमुत्तस्स नत्थि सोको बुत्तो भयं ? ॥७॥

215 From love is born grief, from love fear is begotten There is no grief for him who is freed from love, whence, then, can there come fear ? (7)

सावत्थियं (जेतवने) अञ्जतरं धाम्मणमारब्भ

२१६. तण्हाय जायती सोको तण्हाय जायती भयं ।

तण्हाय विप्पमुत्तस्स नत्थि सोको बुत्तो भयं ? ॥८॥

216 From craving is born grief, from craving fear is begotten There is no grief for him who is freed from craving; whence, then, can there come fear ? (8)

राजगहे (वेल्लुवने)

पञ्चमनदारेके आरम्म

२१७ सीलदस्सनसम्पन्न धम्मट्ठ मघवादिन्न ।

अत्तनो कम्म कुत्थानं तं उनो कुहते पियं ॥ ९ ॥

217 Men hold him dear, who is possessed of character and right vision who is righteous who speaks the truth and who does his duty (9)

सावरीयं (जेतवने)

एक अनागामिधेरमारम्म

२१८ छन्दजातो अनक्खाते मनमा च पुटो गिया ।

दामेमु च अप्पटिबद्धचित्तो उद्धमातो ति

धुचति ॥ १० ॥

218 He who strives for the Ineffable (Nibbāna) who is of awakened consciousness and whose mind is detached from the pleasures of the senses—is called 'One who has gone up-stream' (10)

इत्थिपत्तने (मिग्गदाये)

नन्दियमारब्ध

२१९ चिरप्पवासिं पुरिसं दूदतो सोत्थिमागतं ।

जातिमिक्खा सुदुज्जा च भमिनन्दन्ति आगतं ॥११॥

२२० तथेव क्तपुञ्जम्भि अस्मालोका परं गतं ॥

पुञ्जानि पटिगण्ढन्ति पिये जाती च आगतं ॥१२॥

219,220 Just as a man who has lived long abroad is met on his safe return from afar by kinsmen friends and welcoming companions who come to greet him, so is the doer of good deeds, when he passes from this world to the next, welcomed by his good deeds as a dear kinsman returned home (11 & 12)

[पियवग्गो सम्पत्तो]

[*End of the Canto of the Pleasant*]

१७ कोधवग्गो

XVII

THE CANON OF ANGER

कपिलवसुभिह (निम्माधाराम) राहिंगि खत्तियद्धञ्जमारम्म

२२१ काध न्ह विप्पनहय्य मानं

सयोननं सच्चमत्तिक्कनय्य ।

तं नामरूपदिमं अवज्जमानं

अक्किञ्चन नानुपतन्ति दुस्सया ॥ १ ॥

221 Let a man abandon anger, let him root out conceit let him overcome all fetters. No sufferings overtake him, who clings neither to name nor to form and who possesses nothing (1)

आब्बधिय (अग्गाब्बये चेतिये) अज्जतरं मिक्खुमारम्म

२२२ सो वे उप्पत्तिं काधं एषं भन्तं व धारये

(१ ।, धारय) †

तमहं सारथिं भूमिं शस्मिग्गाहो इतरो ज्ञो ॥ २ ॥

222 He who controls (v 1 puts away) his anger when aroused like a chariot out of its track (or that is rolling) him I call a charioteer Others but hold the reins (2)

राजगहे (वेळुवने) उत्तर उपासिस्मारब्भ

२२३ अक्रोधन जिन क्रोध असाधु साधुना जिने ।

जिने इदरिय दानन सच्चनारिस्वादिनं ॥ ३ ॥

223 Let a man conquer anger by absence of anger wickedness by absence of wickedness, miserliness by liberality and a liar by truth (3)

शावाचय (चेतवने) महामोग्गलानधेरत्ता पञ्चमारब्भ

२२४ सच्च भणे न कुज्जेय्य दज्जा अप्पमि यच्चित्तो ।

एतेहि तीहि दानेहि गच्छे देवान सन्तिके ॥ ४ ॥

224 Let a man speak truth and abstain from anger let him give even though it be but little to him who begs-

By these three means (causes) he shall draw near unto the gods (4)

साकेतस्मिं अञ्जनवनमिच्छू आरब्ध

२२५. अहंमक्ख ये मुनयो निच कायेन सनुता ।

ते यन्नि अञ्चुनं ठान यत्थ गत्त्वा न
सोचरे ॥ ५ ॥

225 Those sages who are without violence, and who are ever controlled in body, attain to the eternal Abode (Nībbāna), where having gone a man is freed from sorrow. (5)

राजगहे (गिज्झकूटे) पुण्णादाविमारब्ध

२२६ सदा जागमानानं अहोरत्तानुसिक्खिनं ।

निज्वानमधिमुत्तानं अत्थं गच्छन्ति आसवा ॥ ६ ॥

226. Depravities vanish from those who are ever wakeful, who discipline themselves day and night, who are bent towards the attainment of Nībbāna (6)

who stands wholly praised or utterly
condemned. (8)

- २२९ यञ्चे विञ्णुं पससन्ति अनुविष सुवे सुवे ।
अञ्चिन्नयुत्ति (१. 1, अञ्चिद्दुत्ति) नेघावि
पञ्जासीत्सनाहिन ॥ ९ ॥
- २३० नेस्स (१. 1, निस्स) जम्बोनदस्सेव को तं
निन्दितुमरहति ? ।
देवपि नं पसंसन्ति ब्रम्हुना पि पससितो ॥ १० ॥

सावत्थिय (जेतवने) अतुल नाम उपासकमारब्ध

२२७ पोरणमेत अतुल ! नेत अच्चतनामिव ।

निन्दन्त तुण्हिमासीनं निन्दन्ति बहुभाणिं ।

मित्तभाणिनम्मि निन्दन्ति, नत्थि लोके अनि-

न्दितो ॥ ७ ॥

227. O, Atula! This is an old rule— not just a rule of to-day —“ They blame him who sits silent, they blame him who speaks much, they even blame him who speaks little ” There is none in this world who is not blamed (7)

२२८ न चाहु नच भविस्सति (v 1, हेस्सति) न

चेतरहि विच्चति ।

एअन्तं निन्दितो पागो एअन्तं वा पसणितो ॥८॥

228 There never was, there never will be, nor does there now exist a being

who stands wholly praised or utterly condemned (8)

२२९ यञ्चे विञ्जू पससन्ति अनुविष सुवे सुवे ।
अच्छिन्नवृत्तिं (v. 1, अच्छिद्युत्ति) मेधावि
पञ्चासीलममाहित ॥ ९ ॥

२३० नेस्स (v. 1, निस्स) जम्बोनदस्सेव धो तं
निन्दितुमएहि ? ।

देवापि नं पसगन्ति ब्रम्हुना पि पससितो ॥ १० ॥

229, 230 If the wise of fully awakened consciousness (anuvicca) daily continue to praise one who is intelligent and of uniformly good life (v 1, a life without moral delinquency), one who is endowed with insight and of a pure life—who then would dare to censure such a man, who is like unto a coin of Jambunada (purest) gold? Even the gods praise such a man, even by Brahmā is he praised (9 & 10)

राजगहे (वेळुवने) उच्चगिय भिक्खु आरब्भ

२३१ कायप्पकोप रक्खेय्य कायेन सवुतो सिया

कायदुच्चरित हित्वा कायेन सुचरित चरे ॥११॥

231 Let a man guard himself against the ebullitions of his body let him be well controlled in body (and) having renounced his evil deeds let him dwell in purity therein (11)

२३२ वचीपकोप रक्खेय्य वाचाय सवुतो सिया

वचीदुच्चरित हित्वा वाचाय सुचरित चरे ॥१२॥

232 Let a man guard himself against the ebullitions of his speech let him be well-controlled in his tongue (and) having renounced evil speech let him dwell in purity therein (12)

२३३ मनापकाप रक्खेय्य मनसा सवुतो सिया ।

मनोदुच्चरितं हित्वा मनसा सुचरित चरे ॥ १३ ॥

233 Let a man guard himself against the ebullitions of the mind let him be well-controlled in mind (and) having renounced the evils of the mind let him dwell in purity therein. (13)

• १४ कथेन सुतुता धीरा अथो वाचाय सुतुता ।

मनसा सुतुता धीग, त व सुतारसुतुता ॥ १४ ॥

234 Well-controlled indeed are those wise men who have mastery over the body the tongue and the mind (14)

[कोपवग्गो ममत्तो]

[*End of the Canto of Anger*]

१८ मल्लवग्गो

XVIII

THE CANTO OF IMPURITY

-सावत्थियं (जेतवने) एकं गोघातकपुत्तमारम्भं

२३५ पण्डुपलाम्भो ष दानि सि ।

यमपुरिसा पि च ते उपट्ठिता ॥

उप्योगमुखे च निट्ठमि ।

पाथेप्यम्पि च ते न विम्बन्ति ॥ १ ॥

235 Thou art now as a withered leaf
the messengers of Death (Yama) have
drawn near to thee thou art on the point
of departure and thou hast not even
provisions for thy journey (1)

२३६ गो करोहि दीपमत्तना ।

गिण्ण वायम पण्णित्तो भव ।

निदन्तमलो अनङ्गो ।

दिञ्च अरियभूमिमेहिंति ॥ २ ॥

(v.l , भूमिमुपेहिंति)

236. Make (of) thyself an island, be instant in thy endeavour, be wise When thy moral impurities are blown away and thou art freed from sinful bent, then shalt thou go to the heaven world of the Elect (Ariyas). (2)

२३७. उपनीतवसो च दानि' सि ।

सम्पयातो' सि यमस्म सन्तिके ।

वासो पि च ते नम्य अन्तरा ।

पायेष्वग्नि च ते न विञ्चति ॥ ३ ॥

237. Thy life has now drawn to a close: thou hast come into the presence of Death; there is no rest house on the way, (and) thou hast not even provision for thy journey. (3)

२३८. सो करोहि दीपमत्तनो ।
 खिप्प वायम पण्डितो भव ।
 निद्धन्तमलो अनङ्गणो ।
 न पुन जातिजर उपेहिसि ॥ ४ ॥

238 Make (of) thyself an island, be instant in thy endeavour, be wise When thy impurities are blown away and thou art freed from sinful bent, thou shalt no more come again into birth and old age (4)

सावत्थियं (जेतवने) अज्यतर भ्राह्मणमारब्ध

२३९ अनुपुच्चेन मेधावी योक्कं योक्कं रणे रणे ।
 कम्मारो रजतस्सेव निद्धमे मलमत्तनो ॥ ५ ॥

239. One by one, little by little, ever and anon, should a wise man blow away his impurities, even as a smith blows away the impurities of silver (5)

मावत्थिय (जेतवने)

विम्भघेरमारब्ध

२४० अयत्ता व मल ममुद्धित । तट्टुद्धाय तमेव खादति ।

एव अविधानचारिन । सक (v 1, सानि)

कम्मानी नयन्ति दुग्गति ॥ ६ ॥

240 As the rust sprung therefrom corrodes straightway the very iron itself, so do the evil deeds of evil-doers (lit., evil transgressors) bring them into an evil state (6)

मावत्थिय (जेतवने)

नद्धुदायि घेरमारब्ध

२४१ अमन्थायमला मन्ता । अनुद्धानमरा परा ।

मल वगस्तु कोमव । पमादो रकस्तो मर्त्त ॥ ७ ॥

241 Non-repetition is the corroder of the sacred texts, non repair is the canker of a (good) house, sloth is the blemish of beauty, and heedlessness the taint of the watchman (7)

रानगहे (वेळुवने)

अञ्जतर कुलपुत्तमारम्म

२४२ मलित्थिया दुच्चरित । मच्छेरे ददतो मलं ।

मला वे पापका धम्मा । अस्मि लोके परम्हि चा॥८॥

242 An unchaste life is the blot on a woman miserliness the shortcoming of the liberal minded unworthy tendencies are the root of evil in this world and the next. (8)

२४३ ततो मला मलतर । अविज्जा परम मल ।

एत मलं पट्टवान । निम्मला होय भिक्खवो । ॥९॥

243 But worst of all stains is the stain of ignorance O Bhikkhus! Wipe off that stain and become stainless. (9)

मावत्थियं (जेतवने)

चूळ्णारि सद्धिदिहारिकमारम्म

२४४ सुजीवं अहिरोकन वाक्कसूरेन धण्डिना ।

पक्करान्दिना पणग्गेन सण्णित्ठेन जावितं ॥ १० ॥

244. Very easy is life for a man who is shameless, impudent as a crow, one who sacrifices the interests of all, who indulges in excesses, is boastful and leads a corrupt life. (10)

२४५. हिरोमता च दुञ्जीव निच्च मुच्चिगवेसिना ।
अलीनेन' प्पगम्भेन मुद्धात्तविन पस्सता ॥ ११ ॥

245. Very hard is life for a man who is modest, seeking always that which is pure, active (free from a dull life), polite, one who walks in the ways of chastity and is of clear vision (11)

भावन्धिय (जैतवने) पञ्चसते उपामहे आरब्ध

२४६. यो पाणमतिपाहेति सुमानादच्च भामति ।
लोके अदिनमाद्वियति परदारच्च गच्छति ॥ १२ ॥

२४७. सुरामेरयपानव यो नरो अनुयुषति ।
इधेव पे'मो लोमस्मि मूलं स्वनति अत्तनो ॥ १३ ॥

246 247 He who destroys life who speaks untruth, who takes in this world that which is not given to him who consorts with another man's wife, who is addicted to intoxicating drinks, (surā meraya)—such a man digs his own grave even in this world (12 & 13)

२४८ एव भो पुरिस, जानाहि पापधम्मा असञ्जता ।
मा त लोभो अधम्मो च चिर दुक्खाय रन्धयुं
॥ १४ ॥

248 Thus O Man learn that the evil minded are the unrestrained, let not greediness and an ill lived life bring thee to suffering (lit. cook for thee long suffering) (14)

सावत्थिय (जेतवने) तिस्सदहरमारम्भ

२४९ ददानि च यथासद्धं यथापसादन जनो ।
तथ यो मत्कु भवति परेस पानभोजन ।
न सा दिवा वा रत्तिं वा समाधनधिगच्छति ॥१५॥

249 Men are charitable according to their faith or pleasure, he who frets because food and drink are given to others will not attain to peace of mind, either by day or by night. (15)

२५०. यस्म चेते समुच्छिन्नं मूलधत्तं समूहतं ।

स वे दिवा वा रतिं वा समाधिमाप्तिगच्छति ॥१६॥

250 (But) he in whom such unworthy feeling is utterly absent, having been destroyed root and branch, alone attains to peace of mind both by day and by night. (16)

सावत्थियं (जेनवने)

पञ्चउपासके आरब्ध

२५१ नत्थि रागममो अग्गि नत्थि दोसममो गहो ।

नत्थि मोहमन जाल नत्थि तग्गसन्ना नदा ॥१७॥

251 There is no fire like unto lust, there is no strangling grip like unto hatred; there is no ensnaring net like unto

infatuation there is no river torrent like
unto craving (17)

भद्दिये नगरे (पातियावने) मेण्डकसेट्ठिमारब्भ

२५० मुदस्स वज्जमज्जेस अत्तना पन दुइस ।

परेस हि सो वज्जानि ओपुणाति (व ।, ओपु
नात्त) यथाभुस ।

अत्तनो पन छादेति कलिं व पित्तवो सटो ॥१८॥

252 Very easy is it to discover flaws
in others but very difficult to see one's
own One winnows the shortcomings of
others like chaff but one covers his own
as a dishonest gambler covers a losing
throw (18)

सावथिय (जेतवन) उज्झानसज्जिं धरमारब्भ

२५३ परवज्जानुपस्सिस्सम निच्च उच्यानमज्जिना ।

आसवा तस्म वट्ठात्त आरा सो आस

वन्सया ॥ १९ ॥

253 He who is given to finding the faults in others, who is ever conscious of and irritated by them, will multiply his own depravities. Such an one is far from the eradication of his own depravities

(19)

बुद्धिनागय

(मद्धानं उपवत्तने साल्लवने) सुभद परित्राजकमाग्गम
२५४. आकामे वा पदं नत्थि समगो नत्थि बाहिरं ।

पपञ्चानिरता पत्ता निप्पपञ्चं नथाग्गा ॥२०॥

254 There is no path through the sky. No one in the outside world can be a recluse (samana). The world takes delight in craving and false views, the Buddhas (Tathāgata) are freed therefrom.

(20)

२५५. आकामे वा पदं नत्थि समगो नत्थि बाहिरं ।

सुत्थारा सम्मता नत्थि नत्थि बुद्धाननिञ्चिनं ॥२१॥

255 There is no path through the sky
 No one in the outside world can be a
 recluse (samana) The elements of
 being are not eternal, but the Buddhas
 remain without variableness. (21)

[मलवग्गो समत्तो]

[*End of the Canto of Impurity*]

१९ धम्मट्ठवग्गो.

XIX

THE CANTO OF THE RIGHTEOUS.

सावत्थियं (जैनवने) विनिच्छयमहानत्तं आरम्भ
 २५६. न तेन होत्ति धम्मट्ठो येनय सहसा (v. 1,
 साहसा) नये ।

यो च अन्यं अनयञ्च उभो निच्छेय्य पण्डितो ।

२५७. असाहसेन धम्मेन समेन नयती परे ।

धम्मस्स गुणो मेधावा धम्मट्ठो ति पवुच्चति ॥२॥

256, 257. A man is not just if he decides a cause according to his whim (v. 1, arbitrarily), the wise man investigates both the right and the wrong, acts with consideration and leads others with justice and impartiality. He who is the Guardian of the Law and intelligent is called "The Righteous". (1 & 2)

सावत्थिसं (जेतवने)

एब्बग्गिये आरब्भ

२५८ न तेन पण्डितो होति यावता बहु भासति ।

खेमी अवेरो अभयो पण्डितो ति पवुच्चति ॥ ३ ॥

258 A man is not wise because he speaks much he is called ' *The Wise* ' who is patient free from hatred and fearless (3)

सावत्थिय (जेतवने)

एधूदानथेरमारब्भ

२५९ न तावता धम्मधरो यावता बहु भासति ।

यो च अप्पमिप सुखान धम्म कायेन पस्सति ।

म ये धम्मधरो होति यो धम्म नप्पमज्जति ॥४॥

259. A man is not a custodian of the Law because he speaks much, (but) he who having studied the Law only a little, yet can visualize it in himself, is called " *The Custodian of the Law,*" for he is not negligent therein (4)

सावन्धिय (जेतवने) लकुटकभद्वियधेरमारम्म
 २६०. न तेन धेरो मो होति येनम्म पण्डेन तिरा ।
 परिपक्को वया तस्स मोघजिगा नि वुच्चति ॥ ५ ॥

260 A man is not an Elder among the Bhikkhus because his hair is gray, he may be ripe in years yet is he called "The Fruitless-Old" (5)

२६१ यस्मि मवञ्च धम्मो च अहिमा सवमो दमो ।
 स वे वन्नमगे धीरो धेरो नि पवुच्चति ॥ ६ ॥

261. (But) he in whom there dwell truth, righteousness, non violence self restraint and control—such a wise man, having cast away all impurity, is called "An Elder" among the Bhikkhus. (6)

सावन्धिय (जेतवने) सम्बहुले विम्म आग्घ
 २६२. न वाङ्करणत्तेन वणाभोक्खरत्ताय वा ।
 साधुम्मो नरो होति इम्मुद्धा मच्छसे सय ॥७॥

२६३ यस्स चेत समुच्छिन्न मूलयच्च समूहत ।
स वन्तदोसो मेधावी साधुरूपो ति वुच्चति ॥८॥

262, 263 Merely because he is a fine speaker or of fresh complexion a man who is envious, jealous and deceitful is not a good Sadhu but he in whom these faults are uprooted and utterly destroyed he who is intelligent and is empty of all ill will—such an one is called *The Good* (7 & 8)

सावत्थिय

दत्थकमारम्भ

२६४ न मुण्डकेन समणो अब्बतो अलिक भण ।
इच्छालोभसमापन्नो समणो किं भविस्सति ? ॥९॥

264 No tonsure can make an ascetic of one who is undisciplined by vows and given to lying Can one who is overcome by desire and cupidity be an ascetic ? (9)

२६५. यो च समेति पापानि अणु थूलानि सब्वसो ।

समितता हि पापानं समणो ति पवुच्चति ॥ १०॥

265 He who overcomes entirely all sins small or great, is called 'The Ascetic' because he is the conqueror of all sins. (10)

सावरियय (जेतवने)

अञ्जनरं प्राद्गणमारम्भ

२६६ न तेन भिक्खु सो होती यावता भिक्खस्से पर ।

विस्त धम्म समादाय भिक्खु होत न तावता ११

२६७ योध पुञ्जञ्च पापञ्च बाहित्वा मद्दचरियवा ।

सद्दाय लोके चरति स वे भिक्खु ति वुच्चति १२

266, 267 A man is not a Bhikkhu because he begs alms from others, he who merely outwardly adopts all forms (vissam dhammam) is not on that account a Bhikkhu He is in reality called 'The Bhikkhu' who in this world has cast out both merit and demerit, who lives a life of purity, and who, with full realisation, walks in this world (11 & 12)

सावात्थय (जेतवने) तित्थिये आरम्म

२६८ न मोनेन मुनी होती मूळरूपो अविदसु ।

यो च तुल्लं च पग्गच्छ चरमादाय पण्डितो ॥१३॥

२६९ पापानि परिवज्जाति स मुनी तेन तो मुनि ।

यो मुनाति उभो लोके मुनी तेन पवुच्चति ॥१४॥

268 269 A man is not called a Sage (Muni) because of his silence, if he be dull and ignorant withal (but) he who holding as it were a balance accepts only the good and rejects the evil is a Sage and he is a Sage by reason of this. He who reflects wisely on both the worlds is "The Sage" (13 & 14)

सावत्थियं (जेतवने) अरियं चालित्तिमारम्म

२७० न तेन अरियो होति देन पाणानि हिंसति ।

अहिंसा सच्चपाणानं अरियो ति पवुच्चति ॥१५॥

270 A man is not a Noble (Arhat) if he injures living creatures, non violence

with regard to all life constitutes a man as " *The Noble* ". (15)

सावधिअ (जैतवने) बहू मीलादिमम्मत्ते भिक्खु आरम्म
२७१. न मीलच्चतमत्तेन बाहुसच्चेन वा पुन ।

अथवा समाधिलाभेन विविच्चसयनेन वा ॥१६॥

२७२. पुमामि नेक्खम्मसुगं अपुधुञ्जनमेविं ।

भिक्खु विस्सासमापादिअप्यत्तो आसवक्खवयं १७

271, 272 Not merely by moral precepts and observances (holy vows), nor yet by much learning, neither by the attainment of meditation on the abstract, nor even by a life of seclusion and solitude, do I win the bliss of Release which is not to be attained by ordinary men O Bhikkhu, rest not till thou dost attain to the extinction of all depravities.

(16 & 17)

[धम्मद्वयगो समत्तो.]

[*End of the Canto of the Righteous.*]

२० मग्गवग्गो

XX

THE CANTO OF THE PATH

सावत्थियं (जेतवन) पञ्चसत भिक्खु आरब्भ

२७३ मग्गानट्टहिकमो सेट्ठो सच्चान चतुरो पदा ।

विरागो सेट्ठो धम्मान द्विपदानच चक्खुमा ॥ १ ॥

273 Of all Paths the Eightfold Path is the best of Truths the Four Words are the best of states (of consciousness) freedom from desire is the best (and) of men he who is a seer is the best (1)

२७४ ' एता व मग्गो नत्थ'ज्जो दस्सन्नस्स विमुद्धिया ।

एतम्मि तुम्हे पटिपज्जय मारस्सेत पमाचनं
(v 1, पमोहन) ॥ २ ॥

274 This is the Path, and there is none other for purity of vision. Enter ye

this Path, for it gives freedom from Mara. (2)

२७५ “ एतस्मिं तुम्हे पटिपन्ना दुक्खस्सन्त करिस्सथ ।
अक्खात्तो वे मया मग्गो अब्जाय सञ्चयन्थन
(५), कन्थन) ॥ ३ ॥

275 If you travel on this Path you will put an end to your suffering, this Path have I preached ever since I knew the arrow of suffering (3)

२७६ “ तुम्हेहि निच्चमात्तप्प अक्खातारो तथागता ।
पटिपन्ना प्रमाक्खन्ति ज्ञायिनो मारवचना ' ॥४॥

276 You yourself must put forth exertion, for the Buddhas (Tathagatā) are but signposts those who have entered the Path and are meditative will be liberated from the bonds of Mara. (4)

सावत्थिय (जेतवने) पञ्चसते भिक्खू आरब्ध

२७७ ' सच्चे सदखारा अनिच्चा' ति यदा पज्जाय पस्सति
अथ निच्चिन्दती दुक्खे एस मग्गो विमुद्धिया ॥५॥

277 ' Impermanent are all component things ' He who perceives this with insight becomes thereby immediately unmoved by suffering This is the Path of Purity Supreme (5)

२७८ " मच्चे सहारा दुक्खा " ति यदा पज्जाय पस्सति ।
अय निच्चिन्दता दुक्खे एस मग्गो विमुद्धिया ॥६॥

278 ' Involved in suffering are all component things. ' He who perceives this with insight becomes thereby immediately unmoved by suffering This is the Path of Purity Supreme (6)

२७९ " सच्चे धम्मा अनत्ता " ति यदा पज्जाय पस्सति ।
अय निच्चिन्दती दुक्खे एस मग्गो विमुद्धिया ॥७॥

279 " Unsubstantial (anatta) are all component things. He who perceives this with insight becomes thereby immediately unmoved by suffering. This is the Path of Purity Supreme (7)

मावाचय (जेतवन) पधानदम्मकनिम्मन्येरमारम्म

२८० उट्ठानकालमिह अनुट्ठहाना

युवा वला आगतय उपेना ।

सुमन (५) , अमन्पत) सट्ठप्पनना कुमीता

पञ्जाय मगं अग्गो न विट्ठति ॥ ८ ॥

280 He who does not rise when it is time to rise although young and strong is given over to indolence and possesses a mind full of idle thoughts (Sansanna) (५) mind devoid of good thoughts) and inactive, such a lazy man finds not the Path of Insight (8)

राजगहे (वेळुवने)

सूकरपेतमारम्म

२८१ वाचानुरक्खी मनसा सुसुत्तुतो
 कायेन च अकुसल न कयिरा ।
 एते तयो कम्मपये विसोधये
 आराधये मगग इसिप्पवेदित ॥ ९ ॥

281 Guard ye your speech clothe ye
 well your mind and do no wrong with the
 body these are the avenues of action
 which should be first purified and then
 one should try to get the Path taught by
 the sages (of old) (9)

सावथिय (जेतवने)

पोठल नाम धेरमारम्म

२८२ योगा वे नायती भूरि अयोगा भूरिसद्धयो
 एत द्वेषापथ यत्त्वा भवाय विभवाय च ।
 तपत्तानं निवेसेय्य यथा भूरि एवहुति ॥ १० ॥

282 From contemplation (yoga)
 springs wisdom (bhuri) from lack of it

the decay of wisdom. On perceiving these two roads, one leading to prosperity, the other to adversity, let a man bend his steps toward that one which will increase his wisdom. (10)

सावन्धियं (जैतवने) सम्बहुले महद्धरे भिक्खु वारब्भ

२८३. “वनं छिन्दथ मा रुक्खं वनतो जायता भयं

छेत्वा वनञ्च वनथञ्च निब्बना होथ

भिक्खवो ” ॥ ११ ॥

283 Cut down the whole forest (lust), not one tree only (a single thought of lust), from the forest springs fear Cut down the tall trees and clear the under growth (realm of lustful consciousness) and be free, O Bhikkhus, from the forest (lust free—i.e., attain Nibbana) (11)

२८४. याव हि वनयो न छिन्नन्ति

अशुमतो पि नरस्स नारिमु ।

पटिवद्मनो व ताव सो
वच्छो खीरुपको व मातरि ॥ १२ ॥

284 (For) as long as even the slightest thought of lust of a man towards woman remains undestroyed so long is his mind fettered even as the sucking calf is bound to its mother (12)

सावत्थियं (जेतवने) मुवण्णकारथेरमारच्च

२८५ उच्छन्दं सिनेहमत्तनो
कुमुदं सारदिवं व पाणिना ।
सान्तमग्गमेव ब्रूहय
निच्चानं सुगतेन देसितं ॥ १३ ॥

285 Cut off the love of self, as one would pluck an autumnal lotus with one's hand, and then resort to the Path of

Peace, the Nibbana taught by the
Sugata.* (13)

सुवसियं (जेतवने) महायनवाग्निनाग्गं

२८. “ इयं वत्स वस्मिन्मामि इयं हेमन्तस्सिद्धिमु ” ।

इति यादो विचिन्तेनि अन्तरायं न कुच्यते

॥ १४ ॥

286 “ Here shall I pass the monsoon
here shall I dwell during winter and sum-
mer ” Thus reflects the fool but knows
not the dangers to his life (14)

मन्वसियं (जेतवन) विस्सागात्तुन्निनाग्गं

२८७ न पुत्तामुसुम्भं व्यासन्नानमं नरं ।

मुत्तं गानं महोपेव न च्चु अदाय मच्छति ॥ १५ ॥

287 Death will capture and bear
away that man whose mind is intoxicated

* *Sugata*, literally “ gone to a happy state ”
here “ The Blissful One,” a common epithet of
the Buddha.

with his attachment to his sons and cattle,
even as a flood will sweep away a sleeping
hamlet (15)

सावत्थिय (जेतवने) पट्टाचारिमारम्भ

२८८ न सन्ति पुत्ता ताणाय न पिता ना पि बन्धवा ।
अन्तकेनाधिपत्तस्स नत्थि आत्तीमु ताणता ॥ १६ ॥

२८९ एतमत्यक्ख वत्वा पण्डितो सीलसवुत्तो ।
निब्बानगमन मग्गं खिप्पमेव विसोधये ॥ १७ ॥

288 289 Sons afford no refuge, nor
father nor kinsmen, there is no refuge to
be found in kinsmen when one is over-
taken by death. Recognizing that they
are of no avail, the wise man protected
by a virtuous life, should straightway
clear the Path, leading to Nibbana
(16 & 17)

[मगगवग्गो समत्तो]

[End of the Canto of the Path]

२१. पकिण्णकवग्गो

XXI

THE CANTO
OF THE MISCELLANEOUS

राजगहे (चलुवने) अत्तनो पुब्बइम्ममारब्भ

२९० मत्ता सुखपरिचाया पस्से चे विपुल सुख ।

चजे मत्तासुखं धीरो सम्पस्स विपुल सुखं ॥१॥

290 If by renouncing some little pleasure a wise man can derive abundant pleasure let him renounce his little pleasure in view of the abounding bliss. (1)

सावत्थियं (जेतवने) दुक्कुटअण्डखादिकमारब्भ

२९१ परदुक्खपथा (दा) नेन यो अत्तान (व १,

अत्तनो) सुखमिच्छति ।

वेरसमग्गससद्दो वेर सो न पमुच्चति ॥ २ ॥

291 He who looks for his own happiness (v 1, to his own pleasure) by causing

suffering to others is not freed from hatred, but is still entangled in the meshes of hatred (2)

भद्वियनगरे (जातियावने) भद्विये भिक्खु आरम्भ

२९२ य हि किच्च अपविद्ध अकिच्च पन कथिरति ।
उत्तल्लान पमत्तान तेस वड्ढन्ति आसवा ॥ ३ ॥

292. That which ought to be done is left undone, that which ought not to be done, however, is done Thus do the depravities of the arrogant and heedless increase (3)

२९३. येसञ्च सुममारद्धा निच्च कायगतासति ।

अकिच्च ते न मेवन्ति विच्चे सातच्चकारिनो ।
मत्तान सम्पत्तानान अत्थं गच्छन्ति आसवा ॥ ४ ॥

293 Those (however) who have ever well applied themselves to meditation on the body never resort to an unworthy

act such constantly continue to do their duty The depravities of those who are mindful and wakeful disappear (4)

मावचय्य (जेतवन) लकुप्पकमाइय धरमारच्च

२१४ मातर पितर हन्वा राजना द्व च स्वात्तय ।

रट्ट सानुचर हन्वा अनीघो याने घ्राण्णो ॥५॥

294 On killing a mother and a father two kings of the warrior race on destroying a kingdom with its inhabitants, a Brahmanā goes senseless (5)

[On destroying craving (Tanha), egoism (Asmimāna) the two extreme heresies of annihilation or eternal existence (uccheda and sassata), with the attending sixty-two wrong views and the entire realm (raṭṭha) of the twelve seats of consciousness (āyatanaṃ) — a Bhikkhu who has shut out evil thoughts (Brāhmaṇa) becomes free from suffering] (5)

२९५ मातर पितर हत्त्वा राजानो द्वे च सोत्थिये ।
 वप्यग्घपञ्चमं हत्त्वा अनीघो याति ब्राम्हणो ॥६॥

295 On killing a mother and a father two Brahmana kings and an eminent man as the fifth a Brahmana goes sunless. (6)

[On destroying craving (Tanha) egoism (Asmimana) the two extreme heresies, with the tigers of obstructions (nivaranaani) as the fifth a Bhikkhu who has shut out evil thoughts (Brahmapa) becomes free from suffering] (6)

राजगृह (वेडुवने) दाह्माकटिकपुतनारम्भ

२९६ सुप्पबुद्धं पबुज्झान्तं सदा गोतममावका ।
 येसं दिवा च रतो च निच बुद्धमनासति ॥७॥

296 The disciples of Gotama are ever well enlightened and wide awake (as) their attention is constantly by day and night set on the Buddha. (7)

२९७ सुप्पबुद्धं पवुज्झन्ति सदा गोतमसावका ।

येस दिवा च रत्तो च निच्चं धम्मगतासति ॥८॥

297 The disciples of Gotama are ever well-enlightened and wide awake, (as) their attention is constantly by day and night set on the law (Dhamma) (8)

२९८ सुप्पबुद्धं पवुज्झन्ति सदा गोतमसावका ।

येस दिवा च रत्तो च निच्चं सद्दुग्गतासति ॥ ९ ॥

298 The disciples of Gotama are ever well-enlightened and wide awake, (as) their attention is constantly by day and night set on the Brotherhood (Sangha) (9)

२९९ सुप्पबुद्धं पवुज्झन्ति सदा गोतमसावका ।

येस दिवा च रत्तो च निच्चं कायगतासति ॥१०॥

299 The disciples of Gotama are ever well-enlightened and wide awake, (as) their attention is constantly by day and night set on the body (kāya) (10)

३०० सुषुबुद्धं पबुज्जन्ति सदा गोतमसावका ।

येस दिवा च रत्तो च अहिंसाय रतो मनो ॥ ११ ॥

300 The disciples of Gotama are ever well-enlightened and wide awake (as) their minds constantly by day and night seek pleasure in non violence (ahimsa) (11)

३०१ सुषुबुद्धं पबुज्जन्ति सदा गोतमसावका ।

येस दिवा च रत्तो च भावनाय रतो मना ॥ १२ ॥

302 Hard is it to find pleasure in the strict life of the recluse equally hard and fraught with suffering is life in the household To associate with those who are not our equals brings pain suffering follows him who has entered the vortex of life and death Let no man so wander, let him not hurl himself into suffering (13)

सावत्थियं (जेतवने)

मित्तगहपतिमारब्ध

३०३ सद्धा सीलेन सम्पन्नो यसो भोगसमप्पितो ।

यं यं पदसं भवति तत्त्वं तत्त्वे'व पूजितो ॥ १४ ॥

303 Where^esoever goeth a man who is endowed with faith of exemplary life and possessed of fame and wealth there he is honoured (14)

सावत्थियं (जेतवने)

अनाथपिण्डनस्स धीतरमारब्ध

३०४ दूरे सन्तो पक्खसेन्ति हिमवन्तो व पच्चतो ।

३०० सुप्पमुद्धं पवुज्जन्ति सदा गोतमसावका ।

येस दिवा च रत्तो च अहिंसाय रतो मनो ॥ ११ ॥

300 The disciples of Gotama are ever well-enlightened and wide awake (as) their minds constantly by day and night seek pleasure in non violence (ahimsa) (11)

३०१ सुप्पमुद्धं पवुज्जन्ति सदा गोतमसावका ।

येस दिवा च रत्तो च भावनाय रतो मना ॥ १२ ॥

301 The disciples of Gotama are ever well-enlightened and wide awake, (as) their minds constantly by day and night seek pleasure in meditation (bhāvanā) (12)

वेगान्णिये (महावने) अज्जनरं वच्चिपुत्तकमत्थे

३०२ दुप्पच्चज्जं दुरभिरम दुरावासा घरा दुरया ।

दुक्खो अममानसयासो दुक्खानुपपत्तिदग्गु ।

तस्सा न च'दग्गु सिया न च दुक्खानुपपत्तिनो

(गिया)

॥ १३ ॥

302. Hard is it to find pleasure in the strict life of the recluse, equally hard and fraught with suffering is life in the household. To associate with those who are not our equals brings pain, suffering follows him who has entered the vortex of life and death. Let no man so wander; let him not hurl himself into suffering (13)

सावत्थिय (जेतवने) मित्तगहपतिमारब्ध

३०३ सद्धो सीलिन सम्पन्नो यसो भोगसमप्पित्तो ।

यं ये पडेस भजति तत्थ तत्थे'व पूजिनो ॥१४॥

303 Wheresoever goeth a man who is endowed with faith, of exemplary life and possessed of fame and wealth, there he is honoured (14)

सावत्थिय (जेतवने) अनग्घपिण्डिकस्स धीतरमारब्ध

३०४ दूरे सन्तो पक्खसेन्ति हिमवन्तो व पब्बतो ।

अयन्तेत्य न दिस्सन्ति रत्ति खित्ता मरा यथा

॥ १५ ॥

304 The good shine from afar like the Himalayan range, while those lacking in virtue vanish unseen, as arrows shot in a dark night (15)

सावत्थियं (जेतवने) एकविहारिथेरमारम्भ

३०५ एकासनं एकस्येय्यं एको चरं अतन्दितो ।

एको दमयमत्तान वनन्ते रमितो मिया ॥ १६ ॥

305. He who uses but a solitary seat and a single sleeping couch, dwelling and sojourning alone without languor and struggling to subdue himself, will find pleasure in the outskirts of the forest. (16)

[पकिण्णकवग्गो क्षमत्तो]

[End of the Canto of the Miscellaneous]

२२ निरयवग्गो.

XXII

THE CANTO OF HELL.

सावत्थिय (जेतवने) सुन्दरीपरिव्वाजिकमारम्म

३०६. अभूतवादी निरयं उपेति । यो चापि क्ववान
‘ न करोमि ’ चाह ।

उभो पि ते पेच्च समा भवन्ति । निहीनकम्मा
मनुजा परत्थ ॥ १ ॥

306 He who reports what happened not, goes to hell, also he who, having done a thing, says "I did not do it." Both after death reach the same evil state in the next world, for they are men of low deeds (1)

राजगहे (धेज्जुवने) दुच्चरितफलानुपीळिते सत्ते आरम्म

३०७ कासावकप्प्या बह्वो पापधम्मा असञ्जता ।

पापा पापेहि कम्मेहि निरयं ते उपपज्जर ॥ २ ॥

307 Many whose shoulders are covered with the yellow robe are evil minded and uncontrolled They are born again in hell by reason of their evil deeds (2)

वेसालिय (महावने) वग्गुमुदातिरियं निक्खु आरब्भ

३०८ सेय्यो अयोगुद्धो भुत्तो तत्तो अग्गिखूपमो ।

यच्चं भुञ्जेय्य दुस्सीलो रट्टपिण्डं असञ्जतो ॥३॥

308 Better it were to swallow a ball of iron red hot and flaming, than to be a wicked and unrestrained man, who eats of the charity of the land (the food of the nation) (3)

सावत्थियं (जेतवने) खेमं सेट्ठिपुत्तमारब्भ

३०९ चत्तारि टानानि तरो पमत्तो

आपन्नतो परदाह्वमेवी ।

अपुञ्जलाभ न निरामसय्य

निन्द ततीय निरयं चतुत्थ ॥ ४ ॥

309 Four things befall a reckless man who goes with the wife of another—first, loss of merit, secondly, no comfort in sleep, thirdly, blame, and lastly, hell (4)

३१० अपुञ्जलाभो च गती च पापिका
भीतस्स भीताय रती च योमिका ।
राजा च दण्डं गच्छं पणोति
तस्मा नरो परदारं न सेवे ॥ ५ ॥

310 Acquisition of demerit, and an evil future, the fleeting (lit, little) pleasure of a frightened man and woman further, a heavy penalty inflicted by the king—therefore, let not a man run after the wife of another. (5)

भावधिय (जेतवने) अञ्जतर दुव्यचमिस्सुमारम्म

३११. कुसो यथा दुग्गाहितो हत्यमेवानुसन्तति ।

सामञ्ज दुप्परामद्ध निरयायूपक्कड्ढति ॥ ६ ॥

311 Just as a blade of grass if badly held, cuts the hand, so does the life of the Bhikkhu wrongly lived, drag him down to hell (6)

३१२ यं किञ्चि सिथिलं कम्मं समिलिद्धं च यं वत ।

सद्दस्सरं ब्रह्मचरियं न तं होति महप्पलं ॥ ७ ॥

312 A lax deed, a vow badly kept, a life of purity led out of fear—none of these will bear good fruit (7)

३१३ कयिरा चे कयिराथेन दब्धमेन परद्धमे ।

सिथिलो हि परिच्चानो भिय्यो आकिरते रज ॥ ८ ॥

313 If there is anything to be done let a man attack it unflinchingly, a recluse of loose morals scatters more and more dust (of passion) (8)

सावत्थियं (जेतवने)

इत्सापकत्त इत्थिमारब्धं

३१४ अकत्तं दुक्कटं सेथ्यो पच्छा तप्पति दुक्कटं ।

क्त्तञ्च मुक्त्तं सेथ्यो यं कत्त्वा नानुत्तप्पति ॥ ९ ॥

314. Better be left undone an evil deed, for an evil deed causes suffering afterwards, better be performed a good deed, for a man does not repent of so doing. (9)

सावत्थिये (जेतवने) सम्बहुले भिक्खु आरब्ध

३१५. नगरं यथा पन्चन्त गुत्त सन्तरवाहिरं ।

एव गोपेथ अत्तान खणो वे मा उपचगा ।

खणातीता हि सोचन्ति निरयमिद्दि समप्पिता ॥१०॥

315. Like a fortified city situated on the borderland, and well-guarded both within and without, let a man guard himself (his own self), let indeed not a moment pass (unguarded), for those who let a moment slip come to grief, as they are consigned to hell (10)

सावत्थिय (जेतवने) निगन्थे आरब्ध

३१६. अलब्धिता ये लब्धन्ति लब्धिता ये न लब्धरे ।

भिच्छादिद्विसमादाना सत्ता मच्छन्ति दुग्गतिं ।११।

316 Those who feel shame where they ought not to feel shame, and those who feel no shame where they ought to feel shame—such men are consigned to hell, for they embrace false views. (11)

३१७ अमये भयदस्सिनो भये चाभयदस्सिनो ।

मिच्छादिद्विसमादाना सत्ता गच्छन्ति दुग्गतिं ॥ १२ ॥

317 Those who see something to fear where there is nothing to fear, and those who see nothing to fear where there is something to fear—such men are consigned to hell, for they embrace false views (12)

सावत्थियं (जेतवने)

तिथियसावके आरम्भ

३१८ अबब्बे वज्जमतिनो वब्बे चावब्बदस्सिनो ।

मिच्छादिद्विसमादाना सत्ता गच्छन्ति दुग्गतिं

॥ १३ ॥

318. Those who conceive as perverse (vaja) what is not perverse and those who see nothing perverse in what is perverse—such men are consigned to hell for they embrace false views. (13)

३१९ वज्जञ्च वज्जतो सत्ता अवज्जञ्च अवज्जता ।

सम्मादिट्ठिममादाना सत्ता गच्छन्ति सुत्तानि

॥ १४ ॥

319 Those who see that which is perverse as perverse and that which is correct as correct—such men attain to a happy state for they have seen aright. (14)

[निरयवग्गो समप्तो]

[*End of the Canto of Hell*]

२३ नागवग्गो

XXIII

THE CANTO OF THE ELEPHANT

सावत्थिय (जेतवने)

अत्तानमारब्भ

३२० अहं नागो व सग्गामे चापतो पतितं सरं ।

अतिवाक्यं तित्तिक्खिस्स दुस्सीलो हि बहुज्जनो

॥ १ ॥

320 Even as an elephant on the battle field patiently endures the arrow shot from the bow so shall I patiently bear with abusive language for evilly disposed is the world (1)

३२१ दन्तं नयन्ति समितिं दन्तं रात्तमिच्छति ।

दन्तो सेट्ठो मनुस्सेसु यो तिवाक्यं तित्तिक्खति ॥२॥

321 It is a trained elephant that is led to the field it is a tamed elephant whereon the king mounts It is the one

who is self-controlled who is best among men, who bears patiently with abusive language (2)

३२२ वरमस्ततरा दन्ता आजानीया'च सिन्धवा ।
कुञ्जरा च महानागा अत्तदन्तो ततो वरं ॥ ३ ॥

322 Excellent are mules when trained, also Sindhu horses of noble breed and huge elephants of the Kunjara type, but more excellent still is the man who has controlled himself (3)

गावन्धिय (जेतवने) हत्याचरियपुञ्जक भिस्सुनारञ्च
३२३ न हि एतेहि यानेहि गच्छेय्य अगतं रिंसं ।
यथात्तना सुदन्तेन दन्तो दन्तेन गच्छति ॥ ४ ॥

323 For mounted on no such animals goeth a man on the way he has not gone before (Nibbāna), whither goeth the well-controlled man mounted on his sub-

dued self The controlled one goeth with
the help of his subdued self (4)

सावत्थियं (जेतवने) परिजिष्णब्राह्मणस्य पुत्रे आरब्ध
३२४ धनपालो नाम कुञ्जरो कटुकमेदनो दुर्निवारयो ।
बद्धो कबळ न भुञ्जति सुसरति (v 1, सुम
रति) नागवनस्स कुञ्जरो ॥ ५ ॥

324 Dhanapala, the elephant (of the
King of Benares), is hard to control in
the time of rut, for he eats not even a
morsel when he is held in captivity, but
he remembers with longing the Elephant
Forest (5)

सावत्थियं (जेतवने) पसेनदिकोसलमारब्ध
३२५ मिद्धी यदा होति महग्घसो च
निहायिता सम्परिवत्तसायी ।
महावराहो व निवापपुट्ठो
पुनप्पुन गच्चमुपेति मन्दा ॥ ६ ॥

325 If a man be a glutton and filled with sloth, spending his time in sleep and rolling from side to side like a great hog which has been fattened on pasture land again and again does such an one—poor dull fool—re-enter the womb (6)

सावधिष्यं (जेनवन)

सानुमाननेरमारब्ध

३-६ इदं पुरे विमनचारं कारितं

येनेच्छहं यथक्कामं यथासुमं ।

तदन्व हं निग्गहस्सान्नि (१ ।, निग्गहस्सान्नि)

सन्निमा

इत्थिष्यमिष्यं विषयं अकुम्ममाहा ॥ ७ ॥

326 This mind of mine which for merly strayed from object to object, wheresoever it liked, toward whatsoever it yearned for, and for whatsoever time it willed—this mind I shall to-day control

entirely, even as an elephant driver controls with his goad an elephant in rut. (7)

सावत्थिय (जेतवने) पावेय्यक हस्तिमारब्ध

३२७ अप्पमादरता होथ सचित्तमनुरक्खथ ।

दुग्गा उद्धरथतान पडे सत्तो (v 1, सनो)

व कुञ्जरो ॥ ८ ॥

327 Rejoice in wakefulness, keep guard over your thoughts and lift yourself out of the miry bog (of passion ill will and infatuation) as does an elephant sunk in the mud (8)

फालिलेय्यके (वनसण्डे) सम्बहुले भिक्खु आरब्ध

३२८ सचे लभेथ निपक सहाय

सद्धिचरं साधुविहारिधीर ।

अनिभुय्य सच्चानि परिस्सयानि

चरेय्य तेनत्तमनो सतीमा ॥ ९ ॥

328 If one should find a wise companion with whom to consort a man of

good life and self possessed, let one walk with him joyfully and deliberately vanquishing all troubles. (9)

३२९ नो चं लभेय निरुद्धं सुखं
सद्धित्तरं साधुविहारिधारं ।
रागं व रट्टं विजिनं पहाय
एको चरं मातङ्ग'रञ्ज्ये व नग्गो ॥ १० ॥

329 (But) if you should not find such a wise companion, one of good life and self possessed, with whom to consort, (then) travel as a king who has renounced his kingdom and his conquests, travel alone as an elephant who has renounced the Elephant Forest. (10)

३३० एहस्सं चरितं मेध्वो न'चिं बाले मग्गस्सना ।
एको चरं न च पापानि कुरिणं ।
अणोस्सुद्धो मग्ग'रञ्ज्ये व नग्गो ॥ ११ ॥

330 Better is it to lead a solitary life
Let there be no companionship with a
fool, let a man travel alone and commit
no sin, dispassionate as the King Elephant
in the forest. (11)

हिमवन्तपदेसे (कुटिकाय) मारमारब्ध

३३१ अत्थमिह जातमिह सुखा सहाया

तुट्ठी सुखा या इतरीतरेण ।

पुञ्ज सुख जीवितसङ्खयमिह

सञ्चस्स दुक्खस्स सुख पहान ॥ १२ ॥

331 Companions are agreeable in
time of need, pleasant is satisfaction
when shared with others; blessed is merit
at the close of life (but) most blessed of
all is the destruction of all suffering (12)

३३२ सुखा भेत्तेय्यता लोके । अथो पेत्तेय्यता सुखा ।

सुखा सामञ्जता लोके । अथो ब्रह्मञ्जता सुखा

॥ १३ ॥

332 Happy is motherhood in this world, happy is fatherhood in this world, blessed is the life of the Bhikkhu in this world, and blessed is reverence shown towards the sinless ones (or, blessed is the continuance of exalted states) (13)

३३३ सुन्द यद्व जरा सील । सुखा मद्दा पत्तिट्ठिता ।
 सुखो पञ्जाय पटिसाभो । पापानं अकरण
 सुख ॥ १४ ॥

333 Happy is a virtuous life lasting to old age, happy is a firmly rooted faith, blessed is the acquisition of insight (pañña), and blessed is abstention from evil (14)

[नागवग्गो समत्तो]

[*End of the Canto of the Elephant*]

२४ तण्हावग्गो.

XXIV

THE CANTO OF CRAVING

सावस्थियं (जेतवने) कपिलमच्छमारम्भ

३३४ मनुजस्स पमत्तचारणो : तण्हा वड्ढुनि मालुवा विय ।

सो पलवेति (व , पलवति, प्लवति) हुराहुरं

फलमिच्छ व वनमिह वानरो ॥ १ ॥

334 The craving of a heedless man grows within him like the Maluva creeper, as a monkey seeking fruit in the jungle he runs from life to life (v ! bounds from this existence to that) (1)

३३५ य एसा महत्ते (व १, सहती) जम्मी तण्हा

लोके विसत्तिका ।

सोका तस्स पवड्ढुन्ति अभिहब्बु (व १, अभि

वट्ट, अभिवड्ढु) व बीरण ॥ २ ॥

335. Whosoever is overpowered in this world by this base and poisonous (or specially fascinating) Craving, his grief grows from more to more like the deeply rooted (v. 1, luxuriantly growing) Birana grass. (2)

३३६ यो चेत्त सहते (v. 1, सहतां) जन्मा (v. 1, जम्मि) तण्डा (v. 1, तण्डु) लोके दुस्सय ।
सोस तण्डा पपतन्ति उदन्दिन्दू व पोक्खरा ॥ ३ ॥

336. (But) whosoever, on the contrary, overpowers in this world this base Craving, which is difficult to be conquered, from him suffering falls off even as a drop of water from the lotus leaf. (3)

३३७ “तं वो वदामि भद्दं वो यावन्ते’त्य समागता ।
तण्डाय मूलं सगय उमोर त्यो व वीरणं ।
मा वो नळ व सोतो व मारो भञ्जि पुनप्पुने” ॥ ४ ॥

337 To this end do I appeal to you —
 'May you all be blessed, ye who are assembled here' Dig out the roots of this Craving as one digs up the Birana grass desirous of Usira (a fragrant root) Let not the Evil One crush you again and again as a great flood crushes reeds." (4)

राजगहे (वेदुवने) गूषसूकरपोनिग्गारग्ग

३३८ यथा पि मूढे अनुपद्दवे दळ्ळे

छिन्नो पि रुक्खो पुनरे व रुद्धति ।

एवम्पि तण्डुवानुमये अनुद्दवे

निच्चत्तानी दुक्खमिद पुनण्णुन ॥ ५ ॥

338 As a tree, though hewn down grows up again and again if its roots be uninjured and secure even so the yearnings of Craving if not destroyed will reproduce themselves again and again (5)

३३९ यस्य छर्तिसती मोता मनापस्मवना भुमा ।
 वाहा (v 1, महा) वहन्ति दुहिट्टि सकप्पा ।
 रागनिस्सिता ॥ ६ ॥

339 The man, in whom the thirty-six streamlets tending towards the pleasures of sense flow constantly and strongly, will be swept away by these streams of lust, for he is full of wrong views and sensuous thoughts. (6)

३४० भवन्ति सब्बधी मोना लता उच्चिन्न (v 1, उप्पन्न) तिट्ठति ।
 तच्च दिस्वा एत जात मूल पञ्जाय छिन्दय ॥७॥

340 Streams flow in every direction, creepers force their way through the soil and sprout on seeing the spreading tangle of creepers, do ye cut their roots by the help of Insight (pañña) (7)

३४१ सरित्तानि सिनेहितानि च
 सोमनस्तानि भवन्ति जन्तुनो ।
 ते सोतसित्ता मुखेसिनो
 ते वे जातिनरूपणा नरा ॥ ८ ॥

341 Beings are fed with (sensuous) joys by the streamlets of pleasure and lust, immersed in these streamlets and hankering after sense-pleasures men are indeed subject to birth and old age (8)

३४२ तमिणाय पुरक्खणा पजा
 परिमप्पन्ति ससो व वाधितो ।
 सयाजनसङ्गसत्तका
 दुक्खमुपेन्ति पुनस्सुन चिराय ॥ ९ ॥

and again subject to suffering for a long
time (9)

३४३ तस्मिंशाय पुरक्खता पत्ता
पारसप्यन्ति ससो व दाधितो ।
तस्मा तनिण विनोदये
आकङ्खन्तो विरागमत्तना ।

(v 1, भिक्खु आकङ्खी विरागमत्तना) ॥ १० ॥

343 This mankind thus surrounded
by Craving circles round and round as a
hare entangled in the net (of the hunter) ,
therefore let a Bhikkhu who desires to be
freed from passion, banish his Craving
(10)

राजगहे (वेळुवने) विज्जन्तक भिक्खुमारब्ध

३४४ यो निच्चनथो वनाधिमुत्तो
वनमुत्तो वनमेव धावति ।
त पुगलमेव (v 1, मेय) पत्तय
मुत्तो बन्धनमेव धावति ॥ ११ ॥

३४१ सरित्तानि सिनेहितानि च
 सोमनस्सानि भवन्ति जन्तुनो ।
 ते सोत्तसिता सुखेसिनो
 ते वे जातिजरूपगा नरा ॥ ८ ॥

341. Beings are fed with (sensuous) joys by the streamlets of pleasure and lust, immersed in these streamlets and hankering after sense-pleasures, men are indeed subject to birth and old age (8)

३४२ तन्निणाय पुरस्खना पञ्जा
 परिमप्पन्ति समो व बाधितो ।
 सयोजनसङ्गमत्तच्च
 दुक्खमुपेन्ति पुनप्पुन विराय ॥ ९ ॥

342 This mankind, thus surrounded by Craving, circles round and round as a hare entangled in the net (of the hunter), fast ensnared and shackled, it is again

and again subject to suffering for a long
time (9)

३४३ तसिणाय पुक्खता पजा
परिसप्पन्ति ससो व बाधितो ।
तस्मा तसिण विनोदये
आकङ्खन्तो विरागमत्तनो ।

(v. 1, भिक्खु आकङ्खी विरागमत्तनो) ॥१०॥

343 This mankind thus surrounded
by Craving, circles round and round as a
hare entangled in the net (of the hunter) ,
therefore let a Bhikkhu who desires to be
freed from passion, banish his Craving
(10)

राजगहे (वेद्धुवने) विष्मन्तक भिक्खुमारब्ध

३४४ यो निच्चनथो वनाधिमुत्तो
वनमुत्तो वनमेव धावति ।
तं पुग्गलमेव (v 1, मेघ) पस्सथ
मुत्तो बन्धनमेव धावति ॥ ११ ॥

344 He who having renounced the sensual pleasures of the householder's life (nibbanatha) and having fixed his inclination on the superhuman states of consciousness (dibbavihara) of a Bhikkhu's life, and thus appearing free of former cravings yet but turns to other desires—come and regard that man! Though free, he runs back into bondage (11)

सावात्थय (जेतवने)

बन्धनागारमारम्भ

३४५ न त दब्ध बन्धनमाहु धीरा

यदायस दारुजं बन्धजञ्च ।

मारतरत्ता मणिकुण्डलेसु

पुत्तेसु दारेसु च या अपेक्खा ॥ १३ ॥

३४६ एत दब्ध बन्धनमाहु धीरा

ओद्धारिन सिथिल दुप्पमुञ्च ।

एताम्प छेवान परिच्यजन्ति

अनपेक्खिनो काममुग्य पहाय ॥ १३ ॥

345-346. The wise do not call strong such fetters as are made of iron wood, or babbaja grass. But a love for jewels and ear rings and intense longing for sons and wife—such bonds do the wise declare to be the strongest. For they drag men down and, although loose are difficult to break. Men who have cut asunder even such bonds, who have abandoned sense-pleasures, having become indifferent to them go forth and retire from the world
(12&13)

राजगहे (बद्धुवने) खेम अग्गमहेत्तिमारब्भ

३४७ ये रागरत्तानुपतन्ति सीत

सयक्त्त मक्कट्ठो व जाल ।

एताम्प हेत्त्वान वज्जन्ति धीरा

अनपेत्तिस्सुनो सच्चदुक्ख पहाय ॥ १४ ॥

347 Those who are steeped in lust fall into a current (which they have them

selves produced) as a spider falls into the web spun by itself, (but) the wise having cut this current off, become homeless and, abandoning all cares, are free from desire (14)

राजगहे (वेड्डवने)

उगगसेनमारम्म

३४८ मुञ्च पुरे मुञ्च पच्छतो
मज्जे मुञ्च भवस्य पारगू ।

मच्चत्य विमुत्तमानसो

न पुन जातिजरं उपेहिस्सि ॥ १५ ॥

348 Renounce what lies in the future give up that which is past, and surrendering the present, cross to the other shore With a mind thus entirely freed, you will no more fall into birth and death. (15)

मावत्पय (जेतवने)

चूडधनुग्गाहपण्डितमारम्म

३४९ विनइपमधिनस्य जन्नुतो

निच्चरागस्य सुमानुपस्सिनो ।

मिथ्यो तण्डुल पवडुनि

एस खो दब्ध (v.1, गाब्ध) करोति बन्धनं ॥१६॥

349. Craving ever grows apace from more to more in a mortal who is torn by doubts, who longs intensely for the delights of passion, and whose regard is for material pleasures alone. Such an one indeed tightens his fetters. (16)

३५०. विनङ्गपममेव यो रतो

अमुम भावयतो सदा सतो ।

एस खो व्यन्ति-काहिति

एयच्छेन्नति (v.1, छिन्दति) मारबन्धन ॥१७॥

350. But he who is given over to the removal of his doubts and, watchful, ever cultivates meditation on the undesirable nature of material life—such an one will put an end to, will cut through, the bondage of Māra. (17)

सावत्थिय (जेतवने)

मारमारब्ध

३५१ निदुद्गतो असन्तासी वीततण्हो अनङ्गणो ।

अच्छिन्दि भवसङ्गानि अन्तिमो'थ

समुत्सयो ॥ १८ ॥

351 He who has reached the goal who is free from worry, who is free from Craving and who has rid himself of demeritorious tendencies—such an one has thereby destroyed the darts of existence and wears this body for the last time (18)

३५२ वीततण्हो अनादानो निहत्तिपदकोविण ।

अक्खरानं सन्निपातं जञ्जा पुच्चापरानि च ।

म वे अन्तिममारोरो महापञ्चो (महापुरिमो)

नि पुच्चति ॥ १९ ॥

352 He who is free from Craving and from attachment, who is master of the science of words and their grammatical

arrangement, who knows the order of letters in their prior and posterior relations and implications—such an one is called a great sage and wears this body for the last time (19)

अन्नरामगे

उपक आज्ञावक्कमारब्ध

३५३ “सच्चानिभू सच्चविदूहमस्मि
सत्त्वेसु धम्मेषु अनूपाळित्तो ।
सच्चञ्जहो तद्दहस्सवये विसुत्तो
मय अमिञ्जाय कमुद्दिसेय्य ?” ॥ २० ॥

353 “I have overcome all, I am the knower of all, I am detached from all conditions of life, I have renounced all and am emancipated by reason of the extinction of Craving Having realised by myself this spotless knowledge, whom can I call my teacher ?” (20)

on every side is freed from all suffering
(2)

सावत्थिय (जेतवने) एक हसघातक भिक्खुमारब्ध

३६२ हृत्यसयतो पादसयतो वाचासयतो सयनुत्तमो ।

अञ्जत्तरतो समाहितो एको सन्तुसितो तमाहु
भिक्खु ॥ ३ ॥

362 He is called a " Bhikkhu " who has control over his hands and feet and tongue , who exercises excellent restraint withal, and seeks his delight in meditation , who is concentrated and rests content with the solitary life (3)

सावत्थिय (जेतवने) कोकालिकमारब्ध

३६३ यो मुखसयतो भिक्खु मन्तभाणी अनुद्धतो ।

अत्यं धम्मञ्च दापेति मधुरं तस्स भासिने ॥४॥

363 Sweet is it to hear the exposition of that Bhikkhu, who keeps a good guard

over his tongue, and speaks wisdom, who conducts himself humbly and brings out the spirit (dhamma) of the events of ordinary life (4)

1 (जेतवने)

धम्माराामधेरमारब्भ

वम्माराामो धम्मरतो धम्म अनुविचिन्तिय ।

धम्म अनुत्सरं भिक्खु सद्धम्मा न परिहायति ॥५॥

14 A Bhikkhu who delights in the trine, who is devoted to the Doctrine, and who ever meditates on the Doctrine, will not fall away from the true Doctrine (5)

राजगहे (वेळुवने)

विपस्खसेवक भिक्खुमारब्भ

३६५ सल्लभ नातिमञ्जेय्य नाञ्जेस पिद्दयं चरे ।

अञ्जेस पिद्दय भिक्खु समाधिं नधिगच्छति

॥ ६ ॥

365 Let not a Bhikkhu treat lightly, out of envy of others, that which he has

acquired An envious Bhikkhu will not attain to Abstract Meditation (6)

३६६ अप्पलाभो पि चे भिक्खु सलाभ नातिमञ्जति ।
त वे देवा पससन्ति सुद्धाजीविमतन्दित् ॥ ७ ॥

366 If a Bhikkhu does not treat lightly that which he has gained, even though it be but a little, the gods praise him, for he lives a life of strenuousness and purity (7)

सावत्थियं (जेतवने) पञ्चगदायकं नाम ब्राह्मणमारब्धं
३६७ सव्वसो नामरूपस्सिं यस्स नत्थि ममायितं ।

असता च न मोचति स वे भिक्खु ति
बुच्चति ॥ ८ ॥

367 He indeed is called a "Bhikkhu" who does not consider in any way his "Name" and "Form" as his personal possessions, and who grieves not for what does not exist. (8)

सावत्थिय (जैतने) सम्बहुले भिक्खु आरब्भ

३६८. मेत्ताविहारी यो भिक्खु पसन्नो बुद्धसासने ।

अधिगच्छे पद सन्त सखारूपसम सुख ॥ ९ ॥

368. A Bhikkhu who dwells in Love (Mettā) and Faith in the doctrine of the Buddhas will attain to that Peaceful Abode, Bliss, wherem is cessation of all the elements of being. (9)

३६९ त्विदं भिक्खु ! इमं नावं सिद्धं ते लहुमेस्सति ।

छेत्वा रागञ्च दोसञ्च ततो निब्बानमेहिस्सि ॥१०॥

369. Empty out this boat (the body), O Bhikkhu. When emptied it will travel more lightly. Destroy both lust and ill will and then thou will reach Nibbāna. (10)

३७०. पञ्च छिन्दे पञ्च जहे पञ्चचुत्तरि भावये ।

पञ्चसङ्गातिगो भिक्खु ओघतिष्णो ति बुचति

॥ ११ ॥

370 Let a Bhikkhu cut off the five bonds renounce other five and develop five more He who has transcended the Five Fetters is called "One who has crossed the flood" (11)

३७१ ज्ञाय भिक्षु ! मा च पमादो
 मा ते कामगुणे रमस्सु (v 1, भमस्सु) चित्तं ।
 मा लोहगुळ गिळि (v 1, गिळी) पमत्तो
 मा कन्दि ' दुक्खमिद ' ति इय्हमानो ॥ १२ ॥

371 Meditate, O Bhikkhu, and be not heedless, permit not the pleasures of the senses to gladden (v 1 to whirl) thy mind Swallow not in recklessness the (red hot) ball of iron and when thou art burning burst into lamentation, "This is suffering" (12)

३७२ नत्थि ज्ञान अपञ्चस्स पञ्चा नत्थि अज्झायिनो ।
 यमिद्द ज्ञानय पञ्चा च स वे निच्चानसान्तिके

372. There is no meditation for him who lacks insight (paññā), there can be no insight for him who meditates not. He in whom both meditation and insight are to be found, approaches indeed Nibbāna (13)

३७३. सुञ्जागारं पविट्ठस्म सन्तचित्तस्स भिक्खुनो ।

अमानुसी रती होति सम्मा धम्म वियत्ततो ॥ १४ ॥

373. Superhuman is the bliss of that Bhikkhu who, when he has entered a secluded spot and has quietness of mind, discerns the Doctrine aright. (14)

३७४. यतो यतो सम्मसति खन्धानं उदयच्चय ।

लभती पौतिपामोच्च अमन त विजानत ॥ १५ ॥

374. He who continually reflects on the origin and disappearance of the Five Groups (khandhas), is full of zest and satisfaction as he realises the Nibbāna (lit., Immortal One—Amata) (15)

३७५ तत्रायमादि भवति इध पञ्चस्स भिक्खुणो ।
इन्द्रियगुति सन्तुट्ठी पातिमोक्खे च सवरो ॥१६॥

375 For a Bhikkhu well versed in the Doctrine, this constitutes the beginning—guarding the sense-organs, contentment and restraint by exercise of the Patimokkha Rules. (16)

३७६ मित्ते भजस्सु कल्याणे सुदाजीवे अतन्दिते ।
पटिसन्धारखुत्थस्स आचारकुसलो सिया ।
ततो पामोजबहुलो दुक्खत्सन्त करिस्सति ॥१७॥

376 Have resort to Blessed Companions, whose lives are lives of strenuousness and purity, (so that) one may become pleasing in nature and expert in behaviour. From the profound happiness which thus results from these one will put an end to suffering. (17)

मावत्थिय (जेतवने) पञ्चसते भिक्खु आरब्भ
 ३७७ वत्सिका विय पुफानि मह्वानि (v 1, पञ्च-
 वानि) पमुञ्चति ।

एव रागध दोसञ्च विपमुञ्चेय भिस्सवो । ॥१८॥

377. Even as the withered (faded) jasmine flowers drop from the tree, even thus, O Bhikkhu, let lust and hatred fall from thee (18)

मावत्थिय (जेतवने) मन्तकाय धेरमारब्भ
 ३७८ मन्तकायो सन्तवाचो सन्तवा सुसमाहितो ।

वन्तलोकामिसो भिक्खु उपसन्तो ति वुचति
 ॥ १९ ॥

378 A Bhikkhu is called "tranquil" when he is quiet in body, peaceful in speech, peaceful (santava), regulated in thought, and when he has entirely renounced (lit, vomited) the material delights of this world (19)

सावत्थिय (जेतवने)

नङ्गलयेरमारम्म

३७९. अत्तना चोदयत्तान पटिमसेय अत्तना (v 1,
पटिमासे अत्तमत्तना) ।

सो अत्तगुत्तो सतिमा मुख भिक्खु विहाहिसि
॥ २० ॥

379 Rouse thyself by thy Self, examine thyself by thy Self (v 1, connect thyself with Self) the Bhikkhu thus self protected and mindful will live happily
(20)

३८० अत्ता हि अत्तनो नाथा, अत्ता हि अत्तनो गति
(v 1, को हि नाथो परो तिया ?)

तस्मा समय'त्तान अस्सु भई व वाणिनो ॥२१॥

380 Self is the Lord of self (v 1, what other Lord could there be ?) Self is the goal of self, therefore control thy self as a merchant controls a horse of noble breed
(21)

राजगहे (वैलुवने)

यकल्लिथेरमारम्म

३८१ पामोज्जवहुलो भिक्षु पत्तनो बुद्धसासन ।

अधिगच्छे पद सन्त सखारूपसम सुख ॥ २२ ॥

381 A Bhikkhu full of zest and faith
in the doctrine of the Buddhas will attain
to that Peaceful Abode Bliss wherein is
entire cessation of all the elements of
being (22)

सावात्थय (पुच्चारामे)

सुमनसामणेमारम्म

३८२ यो हवे दहरो भिक्षु शुद्धती बुद्धसासन ।

सो म लोक पभासेति अच्चा मुत्तो व चन्दिमा २३

382 As the moon when free from
clouds, so does the young Bhikkhu who
applies himself to the doctrines of the
Buddhas illumine the world (23)

[भिक्षुवग्गो समत्तो]

[End of the Canto of the Bhikkhu]

२६ ब्राम्हणवग्गो

XXVI

THE CANTO OF THE BRAHMIN.

सावत्थिय (जेतवने) पसादबहुल ब्राम्हणमात्थ

३८३. छिन्द सोत्त परक्कम्म कामे पनुद् ब्राम्हण ।

सखारान खय यत्वा अकतञ्जू'सि ब्राम्हण ॥ १ ॥

383 O Brahmin, struggle hard, dam the torrent (of Craving) and drive away sensual pleasures. When thou hast understood how to root out the elements of being, then O Brahmin, wilt thou realise the Uncreated One (1)

सावत्थिय (जेतवने) सम्बहुले भिक्खुआत्थ

३८४ यदा द्वयेसु धम्मोसु पारगू होति ब्राम्हणो ।

अय'स्स सव्वे सयोगा अत्थ गच्छन्ति जानतो ॥ २ ॥

384 When a Brahmin has crossed to the other shore of the Two States—ab-

stract meditation (samatha) and insight (vipassana)—then all his fetters disappear by reason of the knowledge that is his (2)

भावत्थिय (जेतवने)

मारमारम्म

३८५ यस्स पार अपारं वा पारापारं न विज्जति ।

वीतद्दर विस्सयुत्त तमहं ब्रूमि ब्राम्हण ॥ ३ ॥

385 He for whom exist neither the six *internal* nor the six *external* states of consciousness nor both he who is free (visamyutta) and fearless (vitaddara) *him I call a Brahmin* (3)

भावत्थिय (जेतवने)

अञ्जतर ब्राम्हणमारम्म

३८६ झारियि विरत्तमासीन कत्तकिच्चमनासव ।

उत्तमत्थमनुप्पत्त तमहं ब्रूमि ब्राम्हण ॥ ४ ॥

386 He who is meditative and free from corruption who has done his duty

rid himself of all depravities, and realised the highest good—*him I call a Brahmin*
(4)

सावत्थिय (मिंगारमातुपासादे) आनन्दधेरमारब्ध
३८७ दिवा तपति आदिच्चो रत्तिमाभाति चन्दिमा ।
ममदो खत्तियो तपति क्षायी तपति ब्राम्हणो ।
अथ सज्जमहोरत्त बुद्धो तपति तेजसा ॥ ५ ॥

387. The sun shines by day , by night doth the moon shine , resplendent in his armour appears a warrior , lustrous in meditation a Brahmin But the Buddha shines radiant by day and by night (5)

मावत्थिय (जेतवने) अज्जतरं ब्राम्हणपच्चजितमारब्ध
३८८ वाहितपापो'ति ब्राम्हणो । ममचरिया ममगो ति
युच्चति ।
पच्चात्रयमत्तनो मल । तस्मा पच्चजिगो ति
युच्चति ॥ ६ ॥

388 He is called a Brahmin who has shut out all unworthy thoughts he is called a Bhikkhu (samana) who leads a life of rectitude, he is called a recluse (pabbajita) who washes off (lit., banishes) his impurities (6)

मात्रियय (जैतवन) मात्सुत्तयेरमारम्म
३८९. न ब्राह्मणस्स पहरय्य नास्स मुञ्चय्य ब्राह्मणा ।
धी ब्राह्मणस्स हन्तार तता धा यस्स मुञ्चति ॥ ७ ॥

389 Let none attack a Brahmin (Bhikkhu) nor let a Brahmin shew ill will to him (who attacks) Shame on him who kills a Brahmin, more shame on the Brahmin who shews ill will to his aggressor (7)

३९०. न ब्राह्मणस्सेतदनिञ्च सेप्यो
यदा निमेषो मनसो पियेहि ।

यतो यतो हिंसमनो निवत्तति
ततो ततो सम्मति मेव दुक्ख ॥ ८ ॥

390 No small advantage gains the Brahmin who restrains his mind from things dear unto him. In so far as he averts his mind from indulging in violence, in so much will his suffering draw near its end. (8)

सावत्थिय (जेतवन) महापजापतिं गोतमिमारब्भ

३९१ यस्स कायेन वाचाय मनसा नत्थि दुक्ख ।
सवुत्त तीहि अनेहि तमहं ब्रमि ब्राह्मण ॥ ९ ॥

391 *Him I call a Brahmin, who has not transgressed in act, speech or thought, and who therefore is well protected in these three ways.* (9)

मावत्थियय (जेतवने)

मारिपुत्तयेरमारम्म

३९२. यद्धा धम्मं विजानेय्य सम्मासम्बुद्धदेसितं ।

सइच्च तं नमस्सेय्य अग्गिहुत्त व ब्राह्मणो ॥ १० ॥

392. As a Brahmin (bows down) who tends the sacrificial fire, let one offer obeisance with great veneration to him from whose lips one may thoroughly grasp the Doctrine as taught by the Fully-Enlightened One. (10)

मावत्थियय (जेतवने)

एकं जटिलब्राह्मणमारम्म

३९३. न जयाहि न गोणेन न जया होति ब्राह्मणो ।

यद्धि सचच्च धम्मो च गो मुचो (व. १, सुग्गो)

गो च ब्राह्मणो ॥ ११ ॥

393. A man is not a Brahmin by reason of his matted hair or his lineage or his caste: in whom are to be found Truth and Law, he is pure (व. १, happy) he is a Brahmin. (11)

वेसालिय (कूटागरसाला) एक वग्गुलिवत्तं कुहकव्वाग्गुण
मारब्भ

३९४ किं ते जटाहि दुग्गमेध ! किं ते अजिनसाटिया ? ।
अब्भन्तर ते गहण बाहिर परिमज्जसि ॥ १२ ॥

394 O thou of evil understanding,
what avails thy matted hair, what avails
thy deer skin ? Outwardly thou cleanest
thyself, but within all is darkness (12)

राजगहे (गिज्झकूटे) ऋत्तागोतमिमारब्भ

३९५ पसुकूलधर जन्तु कित्त धमनिसन्धत ।
एक वनस्सिं ज्ञायन्त तमह ब्रूमि ब्राम्हण ॥ १३ ॥

395 *Him I call a Brahmin*, who
meditates solitary in the forest, clad in
dust-stained rags, emaciated, and on whose
body the veins stand out. (13)

सावत्थियं (जेतवने)

एवब्राम्हणमारब्ध

३९६ न चाह ब्राम्हण ब्रूमि योनिन मत्तिसुमव ।

‘भो’वादि नाम सो होति सचे होति सक्किञ्चनो ।

अक्किञ्चन अनादान तमह ब्रूमि ब्राम्हण ॥ १४ ॥

396 I call not a man a Brahmin because he is born of a Brahmin mother such an one, if affluent, may be addressed as ‘Sir’ But he who is without worldly belongings and is free from attachment, *him I call a Brahmin.* (14)

सावत्थियं (जेतवने)

उग्गसेनसेट्ठिपुत्तमारब्ध

३९७ सब्बसयोत्तन छेत्वा यो वे न परितस्सति ।

सज्जातिग विसयुत्त तमह ब्रूमि ब्राम्हण ॥ १५ ॥

397 *Him I call a Brahmin* who has severed all fetters and is thus without cares, who has transcended all ties, and is absolutely unshackled (15)

सावत्थिय (जेतवने) द्वे ब्राम्हणे आरब्भ

३९८ छेत्वा नन्दि (v 1, नन्दि) वरतञ्च सन्दान

(v 1, सन्दाम, सन्दन) सहसुक्कम ।

उक्खित्तपल्लिघ बुद्ध तमहं ब्रूमि ब्राम्हण ॥ १६ ॥

398 *Hum I call a Brahmin the*
Enlightened One who has cut the strap
(i e cut off lust) and the thong and the
rope with all that pertains to it who has
shaken off the yoke and burst the bar
 (16)

राजगहे (वेळुवने) अक्कोसकभारद्धानमारब्भ

३९९ अक्कोस वधबधच्च अबुद्धो यो तितिक्खति ।

सन्तीवरु बलानीक तमहं ब्रूमि ब्राम्हण ॥ १७ ॥

399 *Hum I call a Brahmin who*
though innocent in mind patiently bears
all abuse buffeting and confinement He
who possesses such strength of patience
regards it as his armed force
 (17)

राजगहे (वेळुवने)

सारिपुत्तयेरमारम्भ

४०० अङ्गोधनं वतवन्त सीलान्त अनुस्सद ।

दन्त अन्तिमसारारि तमह भूमि ब्राम्हण ॥ १८ ॥

400 *Him I call a Brahmin, who is free from anger and faithfully keeps to his observances, who follows the moral precepts and is without craving who has subdued himself and who wears this body for the last time* (18)

भावत्थिय (जेतवने)

उप्पलवणयेरिमारम्भ,

४०१ वारिपोक्कमपत्ते व आरग्गेरिव सामपो ।

यो न लिम्पति क्कामेषु तमह भूमि ब्राम्हण ॥ १९ ॥

401 *Him I call a Brahmin in whom all pleasures of the senses make no more impression than water drops on a lotus leaf or a mustard seed on the point of an awl.* (19)

सावत्थिय (जेतवने)

अञ्जतर ब्राह्मणमारब्भ^६

४०२ यो दुक्खस्स पजानाति इधेव खयमतनो ।

पनभार विसयुत्त तमह भूमि ब्राह्मण ॥ २० ॥

402 *Him I call a Brahmin, who, in this very life, has realised the end of his own suffering, who has laid down his burden, and who is free from attachment*
(20)

राजगहे (गिज्झकूटे)

खेम भिक्खुणिमारब्भ

४०३ गम्भीरपञ्च मेधाविं मग्गामग्गस्स कोविद ।

उत्तमत्थ अनुपत्त तमह भूमि ब्राह्मण ॥ २१ ॥

403 *Him I call a Brahmin, who possesses profound wisdom and is intelligent, who is expert in his knowledge of the path, what he should do and what avoid, and who has attained to the supreme goal*
(21)

सावत्थिय (जेतवने) पच्चारवासी तिस्सयेरमारम्भ
४०४ असमट्ठ गह्मेहि अनागारेहि चूमय ।

अनोकसारिं अप्पिच्छ तमह् वूमि ब्राम्हण ॥२२॥

404 *Him I call a Brahmin, who holds aloof both from laymen and from mendicants who is homeless and who has few wants (: e is contented)* (22)

सावत्थिय (जेतवने) अज्जतर मिसुमारम्भ
४०५ निघाय दण्ड भूतेसु तमेसु पायरेसु च ।

योन हन्ति न धात्तेति तमह् वूमि ब्राम्हण ॥२३॥

405 *Him I call a Brahmin who laying aside his rod abstains from using it on all creatures, whether they be moving or still who neither kills nor incites others to kill* (23)

सावत्थिय (जेतवने) साम्मणर आरम्भ
४०६ अविरुद्ध विरुद्धेसु अत्तदण्डेसु निच्चुत ।

मादानेसु अनादान तमह् वूमि ब्राम्हण ॥ २४ ॥

406 *Him I call a Brahman, who opposes not them that oppose, who remains dispassionate among those who wield the rod who dwells free from attachment in the midst of those who are filled with Craving* (24)

राजगहे (वेळुवने) महापन्न्यकमारब्भ

४०७ यस्स रागो च दोसो च मानो मक्खो च पातित्तो ।
सासणेरिव आरम्मा तमहं ब्रूमि ब्राह्मण ॥ २५ ॥

407 *Him I call a Brahmin, from whom lust ill will, pride and envy have fallen off, like a mustard seed that (slips off) from the point of an awl* (25)

राजगहे (वेळुवने) पिलिन्दवच्छथेरमारब्भ

४०८ अक्कसं विञ्जापनिं गिरं सच्च उदीरये ।
याय नामिसजे किञ्चि (व १, कञ्चि) तमहं
ब्रूमि ब्राह्मण ॥ २६ ॥

408 *Him I call a Brahmin, who utters words that offend no one, because they are free from harshness are instructive, are truthful* (26)

सावत्थिय (जेतवने) अन्नरथेरमारब्भ

४०९ योष दीष वा रस्स वा अणु थूल सुभासुभ ।

लोके अदित्र नादियत्ति तमहं ब्रूमि ब्राह्मण ॥ २७ ॥

409 *Him I call a Brahmin who accepts nothing in this world that is not given to him be it long or short, small or big, beautiful or ugly* (27)

मावत्थिय (जेतवने) साण्णित्थेरमारब्भ

४१० आसा यस्य न विज्जन्ति अस्मि लोके परमि च ।

निरामय विसयुत्त तमहं ब्रूमि ब्राह्मण ॥ २८ ॥

410 *Him I call a Brahmin, who is free from desires and from fetters, being without yearnings as regards this world or the next* (28)

सावत्थिय (जेतवने) महामाग्गल्लानधेरमारब्भ

४११ यस्तालया न विज्जन्ति अज्जाय अकथकथी ।

अमतोगध अनुप्यत्त तमहं ब्रूमि ब्राम्हण ॥ २९ ॥

411 *Him I call a Brahmin in whom there exists not Craving, who has reached correct understanding, who is free from doubt and who has plumbed the depths of the Nibbana (lit, Immortal One—Amata)* (29)

सावत्थिय (पुब्बारामे) रैदतधेरमारब्भ

४१२ यो ' ध पुब्बन्ध पापघ्न उभो सद्दण उपचगा ।

असोक विरज सुद्ध तमहं ब्रूमि ब्राम्हण ॥ ३० ॥

412. *Him I call a Brahmin who has cut asunder in this world both the fetters of merit and demerit, and is free from grief, free from lust, and is pure* (30)

सावत्थिय (जेतवने) चन्द्राभयेरमारम्म

४१३ चन्द व विमल मुद्ध विमसन्न अनाविल ।

नन्दीभवपरिस्वणतमह ब्रूमि ब्राम्हण ॥ ३१ ॥

413 *Him I call a Brahman* in whom
craving for existence (in the three
worlds) has died, and who by reason of
this shines forth like the Moon, spotless,
pure pleasing and clear (31)

कुण्डकोल्लिय (कुण्डधानवने) मीवलिथेरमारम्म

४१४ यो' म पल्लियथ दुग्ग समारं मोहमच्चग्गा ।

त्तिण्णो पारगत्तो ज्ञायी अनेतो अकथकथा ।

अनुपादाय निच्चुतो तमह ब्रूमि ब्राम्हण ॥ ३२ ॥

414 *Him I call a Brahman* who has
transcended the round of births and
deaths, that difficult road beset with the
mire (of lust); who having finished his
crossing has reached to the other shore,
who is plunged in meditation exempt

from craving, from doubts exempt Thus freed from grasping, he has attained unto bliss (32)

सावस्थिय (जेतवने) सुन्दरसमुद्दयेरमारब्भ

४१५ यो' ध कामे पहत्वान अनागारो परिच्चजे ।

कामभवपरिक्खीण तमहं ब्रूमि ब्राह्मण ॥ ३३ ॥

415 *Him I call a Brahmin, in whom lust for existence has become extinct because he has put aside sensual pleasures in this world, and has become homeless and a wanderer (33)*

राजगहे (वेळुवने) जटिलधेरमारब्भ

४१६ यो' ध तण्ह पहत्वान अनागारो परिच्चजे ।

तण्हाभवपरिक्खीण तमहं ब्रूमि ब्राह्मण ॥ ३४ ॥

416 *Him I call a Brahmin, in whom desire and reit rated existence are dead, because he has renounced in this*

world all craving and has become a wanderer without a home (34)

गजगहे (वेद्धवने) एक नत्पुञ्जकमारब्ध

४१७ हित्वा मानुसम् योग दिव्य योग उपचया ।

सर्वयोगविमयुक्त तमहं ब्रूमि ब्राह्मण ॥ ३५ ॥

417 *Him I call a Brahmin who has left behind him all human attachments (such as love of life or sensual pleasures) and further has even transcended heavenly attachments thus detaching himself from all ties* (35)

राजगहे (वेद्धवने) एक नत्पुत्तकमारब्ध

४१८ हित्वा रतिञ्च अरतिञ्च हीतीभूत निरुपाधि ।

सर्वलोभामिभु वीरं तमहं ब्रूमि ब्राह्मण ॥ ३६ ॥

418 *Him I call a Brahmin who has put aside both that which gives pleasure and that which gives pain who is cool and free from all limiting attach*

ments, who has overcome all the worlds
and who is strenuous (36)

सावस्थिय (जेतवने) वक्कीस वेरमारम्म

४१९ जुतिं यो वेदि सत्तान उपपत्तिञ्च सन्वसो ।

असत्त सुगत बुद्धं तमहं ब्रूमि ब्राम्हण ॥ ३७ ॥

419 *Hum I call a Brahmin, who has complete knowledge concerning the birth and death of beings who is free from attachment and who is Sugata, the Enlightened One* (37)

४२० यस्स गतिं न जानन्ति देवा गन्धब्बमानुसा ।

स्त्रीणासव अरहन्तं तमहं ब्रूमि ब्राम्हण ॥ ३८ ॥

420 *Hum I call a Brahmin whose future state is not known either by gods gandhabbas, or men, one who has starved out his depravities and who is a Holy One (Arhant)* (38)

राजगहे (वेदुवने) धम्मदिन नाम भिक्खुणिमारब्भ
 ४२१ यस्म पुरे च पच्छा च मज्झे च नत्थि किञ्चन ।
 अत्थिन अनादान तमहं ब्रूमि ब्राह्मण ॥ ३९ ॥

421 *Him I call a Brahmin* who owns
 nothing whether it be ahead behind or in
 the middle, who possesses nothing and is
 attached to nothing (39)

सावत्थिय (जेतवन) अह्मगुण्णिमालथेरमारब्भ
 ४२० उत्तम पवर वार महेसिं विजिणाविन ।
 अनेज नहानक बुद्ध तमहं ब्रूमि ब्राह्मण ॥ ४० ॥

422 *Him I call a Brahmin* who is
 pre-eminent, superior to all others a hero
 a great sage, a conqueror free from Crav
 ing (aneja) cleansed of sin an Enlighte
 ned One (40)

सावत्थिय (जेतवने) देवहितब्राह्मणस्स पद्दमारब्भ
 ४२ पुञ्चेनेवासो यो वेदि समापायस्य पत्सति ।

अथो जातिक्खय पत्तो अभिञ्जा बोसितो मुनि ।
सच्चवोमतवोसानं तमहं ब्रूमि ब्राह्मण ॥ ४१ ॥

423 *Him I call a Brahmin* who knows his former lives (lit dwellings) who sees in his mind & eye both heaven and hell. Such an one has reached the end of births he is a Sage in whom supernormal powers have been perfected and who has reached the Summum Bonum (Nibbana) (41)

[ब्राह्मणवग्गो समत्तो]

धम्मपदं निद्धृतं

[*End of the Canto of the Brahmana*]

Dhammapada Finished

NOTES

Verses 7-8 : असुभभावना—Development on the part of the Bhikkhu of a consciousness of the impurity and foulness of the physical body with a view to remove a desire for sensual pleasures Ten types of this foulness of the physical body are distinguished

सुभभावना—Development of a consciousness that sensual pleasures alone constitute everything

Verse 78 • कल्याणमित्त has been thus defined —

पियो गह भावनीयो वत्ता च वचनकस्तमो ।
गम्भीरञ्च कथं वत्ता नोचा'ठाने नियोजये ॥

Verse 90 गथा—knots or ties—that which entangles the Bhikkhu These are *Four* in number they are अभिज्ज्ञान्यापाद सीलव्वतपराभास and इदं सच्च भिन्नवेसो

Verse 144 विज्ज्ञा—Types of Knowledge of Lore—they are *Three* पुब्बेनिवासानुस्सतिनाण (memory of past births) सुत्थपारतनाण (knowledge of the death and birth of beings) and आसवान खंयञ्जाण (knowledge of the extinction of one's depravities)

चरणा—Things constituting habit by training they are *Fifteen* in all among which are इन्द्रियेषु शुत्तद्वारता भोजनेमत्तञ्चुता and जागरियानुयोगो

verse 200 : आमसरा—The superhuman beings belonging to the Rūpaloka, one of the higher spheres. Those who perfect themselves in the Second stage of meditation, belonging to the Rūpāvācara, attain this higher sphere.

verse 339 : छत्तिमती सोता—Thirty-six streams. Eighteenfold internal (Ajjhattika) and Eighteenfold outside (Bāhira). Lust flowing through Thirty-six channels : these channels are as follows—चक्षु, श्रोत्र, घ्राण, जिह्वा, काय, रूप, सङ्ग, गन्ध, रस, फोहोच्च, चक्षुविज्ञाण, श्रोत्रविज्ञाण, घ्राणविज्ञाण, जिह्वाविज्ञाण, कायविज्ञाण, मनोधातु, मनोविज्ञाण-धातु and घम्मधातु. Add 18 more of the Bāhira type.

verse 370 : पञ्च छिन्दे—The five bonds to be cut are :—Egoism, Doubt, False Belief, Lust and Hatred.

The *Five* to be left off : or one week till
birth in Higher spheres, with Higher
spheres, self will, want of purpose, and
ignorance The *Five* to be developed are
Faith, Energy, Mindfulness, Abstract
Meditation and Insight (Pafīnā)

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